

# The Chinese Recorder and Missionary Journal.

Oberlin College Library  
SEP 15  
Not to be Drawn

VOL. XXXVII.

AUGUST, 1906.

NO. 8.

Registered at the Chinese Imperial Post Office as a newspaper.

## CONTENTS.

	PAGE.
The Study of the Chinese Language ... <i>By Rev. D. Willard Lyon.</i>	415
The Bible and Missions.—II. <i>By Bishop James W. Bashford, D.D.</i>	425
The Opium Question: A New Opportunity. <i>By John A. Anderson, M.D.</i>	431
Address of the Rev. Arthur Judson Brown, D.D., at the ) Banquet to the Chinese Imperial High Commissioners }	434
Church Praise Department—"The Glory Song" ...	443
Educational Department { An Appeal from the Committee of the Friends } <i>F. L. H. P.</i>	445
Foreign Mission	
Permanent Secretary ...	<i>F. L. H. P.</i> 446
Christian Education: A Great } <i>By Rev. E. W. Burt.</i>	446
Opportunity }	
Correspondence ...	451
Conferences before the Conference.—What Books on Robert Morrison?—Dr. Sheffield's Explanation.—An Anti-Opium Appeal from Home.	
Our Book Table ...	454
Editorial Comment ...	459
Missionary News ...	466
Progressive Presbyterian Union in Central China.—Canton Notes: Robert Morrison Memorial Scheme.—C. I. M. Conference, Pingyang Fu, Shansi.—Conference in Siangyang and Fan-cheng.	
Missionary Journal ...	470

## ILLUSTRATION.

Her Majesty the Empress-Dowager 慈禧皇太后玉照 ... Frontispiece

Published by

The American Presbyterian Mission Press

18 Peking Road, Shanghai, China.

# Valentine's Meat-Juice.

Endorsed by the Medical Profession of United States, Great Britain and Germany and employed by the Insane, Inebriate and Govt. Hospitals and the Army and Navy of the United States.

SOOCHOW HOSPITAL, SOOCHOW, CHINA, February, 25th, 1885.

I have used Valentine's Meat-Juice with most gratifying results in several cases.

A CASE OF POST-PARTUM HEMMORRHAGE—Lady aged 35; lost an enormous quantity of blood; hemorrhage was checked, but patient sank rapidly from exhaustion; stimulants only gave temporary relief, on account of inability to replace lost blood. Gave a mixture of Meat-Juice and water, 1 to 12, two tea-spoonfuls every ten minutes. Patient revived, pulse reappeared, respiration less sighing and more regular; and by continuing the treatment until two bottles had been taken, she was restored, and is to-day a hearty, healthy woman.

He also gives a case of cholera-infantum, and adds:—

In both cases the peculiar merit of the Meat-Juice lay in its being able to supply a circulating medium as near in character to the blood as can be well obtained. In the case of other preparations, more or less of digestion is necessary before assimilation can take place; this is not so with Valentine's Meat-Juice, it is ready for osmosis whether in the stomach, upper or lower bowel. It is an excellent thing to give by rectal enema, with or without brandy.

The Meat-Juice contains much nourishment, is readily absorbed, is very palatable and is not greasy. I use it daily in hospital and private practice, and feel that I cannot recommend it too highly.

WALTER R. LAMBUTH,

Surgeon-in-Charge, Soochow Hospital.

## TESTIMONIALS.

New York.

I prescribe VALENTINE'S MEAT-JUICE daily, and like it better than any preparation of the sort I have ever used.—J. MARION SIMS, M.D.

GEORGE H. BLIOTT, M.R.C.S., in the *British Medical Journal*, December 15th, 1883, "I would advise every country practitioner to always carry in obstetric cases a bottle of VALENTINE'S MEAT-JUICE."

Washington, D.C.

I have used largely VALENTINE'S MEAT-JUICE and consider it the best



of these (meat) preparations. It was used by the late lamented President Garfield, during his long illness and he derived great benefit from its use.—ROBERT REYBURN, M.D.

INTERNATIONAL EXHIBITION, 1876.

REPORT ON AWARDS,

—"For excellence of the method of its preparation, whereby it more nearly represents fresh meat than any other extract of meat, its freedom from disagreeable taste, its fitness for immediate absorption, and the perfection in which it retains its good qualities in warm climates."





慈禧皇太后玉照



HER MAJESTY THE EMPRESS DOWAGER.



# THE CHINESE RECORDER

## AND MISSIONARY JOURNAL.

Published Monthly by the American Presbyterian Mission Press,  
18 Peking Road, Shanghai, China.

Subscription \$3.50 (Gold \$1.75) per annum, postpaid.

---

VOL. XXXVII.

AUGUST, 1906.

NO. 8.

---

### The Study of the Chinese Language.

BY REV. D. WILLARD LYON.

THE place in a missionary's highest efficiency of a thorough mastery of the speech of the people among whom he works is so self-evident as to call for no discussion. The path-way by which this mastery may be attained is so devious and the rocks and pitfalls are so numerous as to make the posting of a few signs and warnings along the way of no little value to those who have never travelled the road before. Certain underlying laws of mind need to be clearly recognized if the work is to be done thoroughly and economically. The wisdom of those who by experience have learned lessons they regret not having learned sooner should be studied and weighed if the mistakes of the past are to be avoided. A profitable opportunity for the comparison of methods and experiences was afforded at the March meeting of the Shanghai Missionary Association, when a suggested scheme of study was presented and papers on various phases of the subject read by the Revs. J. A. Silsby and H. L. W. Bevan, Dr. J. Cormack and Messrs. J. W. Crofoot and J. Trevor Smith. At the request of the Editor of the RECORDER I have undertaken to prepare a *résumé* of these papers, adding such comments as may seem best under the three headings under which I have grouped the more important parts of the discussion, viz.:—I. The Object of a Language Course. II. The Content of a Model Course. III. How to make a Course of Study effective.

## I. THE OBJECT OF A LANGUAGE COURSE.

The scheme of study which was presented was prefaced with the following general statement :—

"1. The primary aim of the course is to make *good speakers*. Great emphasis, therefore, is laid during the first two years on training the *ear* to recognize promptly and accurately the tones and tone-combinations of the language, and on training the *vocal organs* to reproduce these tones and tone-combinations.

"2. Just as much emphasis has been laid on training the *eye* to recognize the character as it was felt the 'average student' could give to it without injuring his health, or lessening his chances of becoming a good speaker."

In amplification of this thought Mr. Silsby, who has had not a little experience in examining students of the language, says :—

"The most important principle to be observed in the course of study is the emphasis of the acquirement of a good working knowledge of the spoken language. Everything should be made secondary to this. My experience and observation has convinced me that any extensive study of the character during the first part of one's course is a decided hindrance to the acquirement of the spoken dialect. During the first year, at least, the study of the character should be only introduced by way of recreation and to give a little pleasant variety to the tediousness of study along the more important line. First the ear, then the vocal organs, then the memory, and last of all the eye. This is the natural and only rational method, as I see it, and when the time comes for learning the Wên-li, or even the colloquial character much of the drudgery will have passed. It is so much easier to learn the character after you have learned the word which it represents, than to learn the character first and the meaning afterward or along with it."

The experience of Mr. Trevor Smith, who for some years has been instructor in Chinese to the employees of the Shanghai Municipal Council, agrees with that of Mr. Silsby. He says :—

"Does the study of the Chinese character hinder or help the beginner to learn to *speak* the language? I believe it hinders him. Beyond learning how to use the radicals, it seems to me, he ought not to be compelled to do anything for the first year in the character. What with training his ear to hear correctly and his tongue to reproduce what he hears, it seems to me he has all that he can possibly compass efficiently."

The chief object during the first two years should be to learn to speak. Learning to write the character is an exercise which should, during this period, be kept quite secondary; it should not, to my mind, be given so large a place as is called for in the second paragraph of the general statement given



above. Not the health of the student, but his ability to make a recreation of character writing should be the secondary limit to the amount he does; the primary limit should certainly be his efficiency as a speaker.

There is a correlated exercise which demands a place close to that of learning to talk, namely that of learning to hear. It is one thing to be able to speak intelligibly, but it is quite a different task to be able to hear intelligently. More missionaries, I think, fail of becoming good hearers than fail of becoming good speakers. Foreigners are proverbially poor conversationalists in Chinese. This is, I am convinced, due in part at least to the fact that they do not understand the neat turns in the speech of those with whom they are conversing. Perhaps from modesty or from fear of exposing their ignorance they have failed to form the habit of asking the meaning of every unfamiliar word or expression. This has resulted, unwittingly to them, in their becoming inattentive until now scores and perchance hundreds of unknown words slip daily through the meshes of their inattention. Little wonder that such men are put down as stupid conversationalists!

To summarize the objects of language study I should be inclined to say that no missionary can afford to have a lower ideal than (1) to become able to talk intelligibly and readily on any subject with which he is familiar, (2) to become able to understand clearly and fully the speech of those with whom he comes in contact, and (3) to become able to read with facility the colloquial literature of his dialect.

## II. THE CONTENT OF A MODEL COURSE OF STUDY.

The suggested course of study presented by these speakers, as it was later revised in the light of the discussion which followed the reading of the papers, may be summarized in its main elements as follows:—

1. *Romanization*.—During the first half year the system in use is to be so thoroughly mastered as to enable the student to write out anything which the teacher may dictate.

2. *Vernacular Lessons*.—The first year is given to a study, without the character, of a book of primary lessons, sets of useful phrases, and a book of common sentences. In the second year a book of conversation is taken up.

3. *Christian Books*.—Mark's Gospel, in romanized, is read during the first half year. A catechism and John's Gospel, in character, are taken up during the second half year. In the first

half of the second year the other Gospels, the Acts, ten hymns, and The Two Friends are read in the colloquial character, while in the second half the New Testament is completed and the first half of Pilgrim's Progress taken up. The third year completes Pilgrim's Progress and undertakes the historical books of the Old Testament, with the Psalms. In the fourth year the Old Testament is finished.

4. *Writing of Characters.*—All the radicals, in order or by number, are called for in the first six months. The characters in the first half of the First National Reader\* must be learned in the second six months. During the second year the rest of the characters in the First National Reader and all in the Second National Reader must be learned. The third year calls for all the characters in Martin's Analytical Reader, and the fourth year calls for the same in the grass style.

5. *Reading of Wên-li.*—In the first year no Wên-li work is required. The second year calls for the reading of the First, Second and Third National Readers. In the third year the first thirty lessons of Yen's Manual, the Book of Proverbs, and the first four books of the Confucian Analects are called for. The fourth year brings in the Great Learning, one-half of Mencius, and ability to read the local items and news paragraphs in a Chinese newspaper.

6. *Memorizing.*—Twenty household expressions and the Lord's Prayer must be committed to memory during the first six months. The second half year calls for ten verses of Scripture, ten Chinese proverbs, ten common expressions, and a prayer in the vernacular. In the first half of the second year the Apostles' Creed, John iii. 1-21, and ten more Chinese proverbs must be learned. During the following six months the Ten Commandments, the Beatitudes, and ten more proverbs are added. The third and fourth years each call for the learning of ten quotations from the Chinese classics.

7. *Conversation.*—The examinations call for the following: At the end of six months a conversation, with the teacher; at the end of a year, with a servant; at the end of a year and a half, with a stranger in the guest room; at the end of two years, an address before a mid-week service.

8. *Composition.*—During the first year a weekly exercise in composition is to be submitted to a senior missionary for criticism and correction. At the examinations of the second year compositions on themes, determined by the examiner, are to be handed in.

9. *English Reading.*—The following study in English is called for in the course: At end of six months, Smith's "Rex Christus;" at end of one year, Smith's "Village Life," and the boundaries and capitals of the eighteen provinces; at the end of a year and a half, Macgowan's "History of China;" at the end of two years, Martin's "Cycle of Cathay;" at the end of the third year, Confucianism, Buddhism and Taoism; at the end of the fourth year, History of the Chinese Language and the Constitution of the Chinese Government.

---

\* These Readers are published by the Commercial Press and are used in a great many Chinese schools. They are probably now the most popular book published for teaching elementary Wên-li to Chinese.—ED. RECORDER.



Regarding the first point, Romanization, Mr. Smith, with a logic which grows out of the policy of memorizing character study in the early stages of language study, observes that the student "must have a Romanization of some kind, even if he makes his own," to which he adds the further argument that "if the beginner keeps to the Romanized he is not likely to find it so difficult to remember when to use the aspirate—the proper use of which is of paramount importance." Mr. Silsby adds his own experience in these words:—

"I have, during my few years in China, assisted in the examination of more than a hundred students of the Shanghai dialect and two or three other neighboring dialects, and I am convinced that the man who learns to represent correctly the Chinese syllables by means of Roman letters is the man who will have the clearest and most exact pronunciation. Of course the pronunciation of the separate syllables is not as important as the ability to master the rhythm of the sentence, giving to each part of the sentence its proper tone and emphasis;—thinking in sentences and phrases rather than in separate words and syllables; but we must first learn the separate syllable and the tone of it, and never cease trying until we master it; then we can more easily move on to the larger and still more important task of learning to make the proper variations when these separate syllables are continued in words and sentences."

The second and third points call for little comment. In general the best vernacular text-books available should be used. In the study of Mandarin, when text-books abound, there is, I think, a tendency to require too much text-book work to the discouragement of the student and the detriment of other important sections of the course. The same criticism may be made in reference to *amount* of reading often required of the student. It is well that he should have enough variety to maintain his interest, but he should be required to master only a small portion of what is assigned him for reading; the examination on this small portion should, however, be very thorough.

As to the writing of characters the principle of beginning early and of doing thorough work on what is attempted, is sound. But the introduction of a large amount of writing and the arbitrary use of lists of characters which have been selected largely because of the frequency of their occurrence in Wên-li books is to burden the new student with a feat of memory which is out of proportion to the good to be gained. The student shall begin with the simplest forms and proceed from

them to the more complex; having learned one character he should take up another that is somewhat like it in form; the characters he first learns should be the ones he will most frequently meet with. These three laws of simplicity, similarity and frequency have yet to be applied in the mapping out of a course of study; but a little reflection will show that they are fundamental. By their application learning to write may become a delight instead of the drudgery it often is under ordinary conditions.

The reading of Wên-li is very wisely postponed until the latter part of the course. This is as it should be.

Memorizing is an exercise which has long been recognized as necessary in the learning of Chinese. Caution should be used in the selection of what is to be memorized. It should be pure and not foreignized Chinese; it should express a spirit of interest in the Chinese, and not be the language of the critic or cynic; it should illustrate fresh idioms and the idiomatic use of connectives and not be merely a set of brief aphorisms; in short it should always contribute both to the student's efficiency in the use of the language and to his social attractiveness to the Chinese.

Conversation is, after all, the crown and test of the value of the rest of the student's work. At least one-third, and better, one-half, his time should be given to this exercise. Two factors must always be present to make conversation profitable—the interest of the student and the interest of the teacher. The student who has a teacher with a natural gift in this direction is to be congratulated. He who has not may do much to cultivate it in his teacher by furnishing the “starting point.” It may be a photograph, or an illustrated magazine, or a typewriter, or a mimeograph, or a toy, or a piece of furniture, or an item of news, or a story; anything that will furnish a fresh field for the exchange of thought; but let it be worked thoroughly; plough the whole field, then sink a mine into it. Repeat what the teacher says; lay hold on the verbs and recast, by question and answer, your sentences until you have exhausted the idioms that cluster around them.

Composition fixes the idioms that have been learned in conversation; it makes for exactness and for well-rounded sentences. One of the best provisions of the suggested course is the weekly composition. The student who will compose faithfully, and who, after having his compositions thoroughly



criticised by competent persons, will set himself to correct his mistakes, cannot fail to become an accurate user of the language. I know of very few courses where this is required. To my mind the supreme value of Romanization in language study is right at this point ; it enables the student to begin composition at once.

To the list of subjects I would add another, viz., hearing. The student ought to be required to report on what he hears. It will prove an invaluable aid to him in learning to catch phrases and idioms from the lips of others.

### III. HOW TO MAKE A COURSE OF STUDY EFFECTIVE.

1. It is very important, in the first place, that there should be a course, and that it should be closely adhered to. To have no course is to do a haphazard work. The system and the discipline of a course are indispensable to the student who would make the best use of his time. But in the making of a course there should be ample provision for the individuality and objective of the student to work themselves out. It is a mistake to expect one course to fit everyone. There is a certain minimum of work which should be required alike of every one ; but it should be sufficiently limited in amount to make it possible for each one to do a good deal of other work not called for in the course. We need more of the "elective system" in our courses of study. But having fixed on a course, let the student hold to it rigidly, unless his best advisers suggest its revision. It will pay in the long run.

2. Not enough emphasis has been laid on the value of the examination. Some one has wisely said: "Look upon the examinations as meant to help you and not as an ordeal which you must undergo. The purpose of the examiners is not to puzzle you, but to ascertain what progress you have made and to point out for your benefit any errors into which you may have fallen." To this end it would be well if the examinations came more frequently. At least once in six months ; once in three months would be better.

3. A weekly review with an older missionary should be insisted upon. Dr. Cormack observes :—

"At the present time, owing to the method, or rather want of method that characterizes nearly all our missionary societies, much valuable time of the young missionary is squandered in his early, ineffectual attempts to make the Chinese teacher understand him.

Sooner or later, no doubt, from our early blundering we come at last to the time when we are fairly well understood, and in some few instances the more apt among the missionaries really get an excellent hold of Chinese. But I would protest against the needless waste of time and energy that occurs, owing to the want of a little timely assistance from one acquainted with our mother-tongue and also the language we have set ourselves to acquire. The half hour or so a week which has been suggested to be given by the examiners to the student is utterly inadequate, though, if it could be carried out, it would be better than nothing."

Owing to the fact that most senior missionaries are already overburdened with work, the new missionary will usually find it necessary to assume the responsibility for seeing that he is given this weekly review. He may find it best to enlist different persons at different times; but he surely has a right to insist that he be given this help. It is to the interest of his earlier efficiency to ask it, and therefore to the real interest of the mission that he should be aided in this way.

4. Where there are several new missionaries at practically the same stage of progress in language study, the formation, under the leadership of an older missionary, of a language class to meet say once each week would be a valuable aid. On this point Mr. Silsby writes:—

"I would strongly advise, whenever it is possible, that classes be formed and that all the new missionaries in any one mission centre meet regularly, at least once a week, for an hour or two of instruction and drill. Such a class should be conducted by a competent foreign instructor who has sense enough not to teach his own peculiarities of pronunciation and idiom, but who knows how to stimulate and direct the Chinese teacher. The foreigner can often help greatly in pointing out mistakes and in criticizing errors which the Chinese teacher has let slip. No foreigner should undertake to teach independently of a native teacher."

5. A fifth suggestion, brought out by Dr. Cormack, may or may not seem practicable at once. Sooner or later, however, the idea is sure to find fruition. I can do no better than to let Dr. Cormack speak for himself on this point. He says:—

"It seems almost incredible that after all these years of missionary activity, no one has, so far as I know, yet proposed a *Central Union School* for learning Chinese. We have union colleges, theological and medical, and also union normal colleges; can we not also have a centre for language study properly organized so that the new arrivals for missionary work might, under suitable foreign superintendence, get a few months' help to master the initial difficulties of the language and then leave for the stations, near or far. No doubt such a scheme may seem at first sight chimerical

and so set about with difficulties that make it appear almost insurmountable.

"How about the different dialects? one will ask. In such a school would you teach Mandarin or Shanghai, or Cantonese or what? If Mandarin, would it be Northern, Southern, or Western? Where are the funds for the equipment of such a school to come from? Where is the genius to be found who has sufficient knowledge of these several dialects that he could be of service to a beginner? "It can't be done," I think I hear someone say. But the problem, nevertheless, may not be so difficult as at first appears.

"If time permitted I think I could outline a scheme for such a union school, both feasible and practical, and which I believe would be of great service to all students of Chinese in their early attempts to struggle with this most difficult but interesting language.

"The China Inland Mission has had the Ganking and Yangchow Training Homes for the members of that Mission for many years, and they have proved to be an invaluable aid to their workers, but these two Training Homes have had, to my mind, two very serious drawbacks. One is all the missionaries learn either the dialect of Yangchow or Ganking respectively, which, in the majority of instances, they have partly to unlearn later on.

"Secondly, they cannot become available for members of other missions owing to their situation and also because the rules of the C. I. M. are such that a large number of missionaries would not be willing to fall in with them. The great advantage, however, of these training schools must be apparent to everyone namely, students have there a few uninterrupted months of study under efficient foreign help, when they are free from the care of either station or household duties, while at the same time they have the opportunity of attending Christian Chinese services. They thus get an excellent start and are gently let down into the routine of missionary work.

"I have frequently heard missionaries express a wish for such timely aid, but so far I have not heard any one suggest a solution of the difficulty. I may therefore be permitted to very briefly and baldly outline a scheme which might be of service: if not suitable for a union school of language for the Empire, at least it may convey a possible seed thought for further discussion.

"My suggestion is briefly as follows: to provide, in addition to the course of study outlined, some proper means of helping the student fresh out from home.

This, I think, could be done by

"1. A central school for the study of Chinese open to the missionaries of all societies and others who care to avail themselves of it.

"2. The school would, I think, be best situated in Shanghai, as the majority of missionaries land here on the way to their stations. Moreover, this being a cosmopolitan place, teachers for the various dialects could be readily secured.

"3. The school should be in charge of a foreigner thoroughly well up in Chinese.

"4. The classes would be divided up into *Northern Mandarin*, *Southern Mandarin*, *Western Mandarin*, *Shanghai colloquial* and others if needed.



"5. The expenses of such a school would be met by the fees of those attending, and, as the necessity of having a personal teacher would not be incurred, the cost to the home societies would not be increased.

"6. The Gouin system of study might be adopted, which I feel sure would give the best results in producing efficient speakers of Chinese."

In closing I may be permitted to place on record some of the results of my own experience and observation regarding language study in the form of

TEN RULES FOR BEGINNERS IN THE STUDY OF THE CHINESE LANGUAGE.

1. Watch your teacher's lips unceasingly; they are, next to your ears, your best guide to a correct enunciation.
2. Put into immediate practice the words and phrases you learn; only thus can you really become their master.
3. Be on the alert for new words and phrases and jot them down, or you will soon be unable to hear them.
4. Do not be afraid to talk; the Chinese will look leniently on your blunders now, but not so five years from now.
5. Be a walking interrogation point, or you will never be anything more.
6. Learn something from every Chinese you meet, and some day you will be able to teach something to every one.
7. Ride hard every verb; it will lead you into more idioms than twenty nouns.
8. Look out for synonyms; do not be content with only one way of saying a thing.
9. Learn a new Chinese proverb every week and use it every day.
10. Do not let a week pass without doing some original composing in Chinese; be sure to have it corrected by a competent critic.

---

We note in the *American Baptist Missionary Magazine* the following item, which may be of interest to our friends:—

Missionaries passing through Seattle, Washington, either going to their fields or returning to the home land, will be glad to learn that the Washington Hotel in that city will furnish them rooms rent free, provided the number does not exceed four at any one time. This does not include meals. The hotel and its position are endorsed by the Evangelical Ministers' Federation and the Ministerial Association. Any who may plan to take advantage of this offer are requested to write in advance to Rev. Fred E. TAYLOR, 3922 Whitman Ave., Seattle, Washington, U. S. A.

## The Bible and Missions.

BY BISHOP JAMES W. BASHFORD, D.D.

*(Continued from p. 383, July number.)*

### IV. THE OLD TESTAMENT AND MISSIONS.

THE very definition of God given to Moses, "I am that I am," excludes the possibility of any other gods. It is barely possible Moses felt that God might be the God of the Jews only, and so he asked His name. But the divine answer renders impossible any partial conception of God. We define an object by placing it on one side of the proposition, and then naming as the other part of the proposition the elements or parts which compose it. For instance,  $\text{Water} = \text{H}_2\text{O}$ . This is a complete definition of water, because it puts over against water, on the one side, the constituents which compose it, on the other side. Now putting God on one side of our proposition, what shall we put over against Him on the other side of the proposition? Shall we say: God is the tribal divinity of the Hebrews? The divine answer to Moses forbids such a definition as that. Shall we broaden our definition and say God equals the entire human race? Here again our definition is too narrow. I am not simply equal to the race which I created, but "I am that I am." Shall we make our definition still broader and put over against God the entire creation—earth and sun and stars, men and angels, cherubim and seraphim?

But here again our definition is too narrow to put alongside the divine definition. If we put God one side of the proposition, the Old Testament insists that we put nothing less than God upon the other side of the proposition. "I am that I am" is God's answer to Moses. In this divine definition,  $\text{God} = \text{God}$ . You cannot put Jehovah on one side of the proposition and complete the proposition by adding Jehovah equals the God of the Jews. You cannot even make Jehovah the Lord of all the earth, and say Jehovah equals the God of our planet, called earth. This definition sweeps us beyond the conception of tribal divinities—one God for the Anglo-Saxons and another for the Chinese. But this definition is not broad enough. You cannot put God on one side of the proposition and put the entire range of creation on the other side, and say God equals the universe. This is pantheism. But theism

sweeps infinitely beyond pantheism. Put Jehovah on one side of the proposition, and Revelation declares that the only other thing, person, or god which you can put opposite Him and make equal to Him is Jehovah Himself. "I am that I am;" God equals God. In the very definition of God, therefore, the Old Testament furnishes our missionary charter.

If we turn to the account of creation, again we discover the universalism of the Bible. The first chapters of Genesis, with the variations which on their very face appear between the first and second chapters, were not given to teach us science, although there is a remarkable correspondence between the order of creation revealed in the first chapter and later discovered by science. But these first chapters of Genesis were given to teach us theology, to make clear to us that God—God alone—is the Creator of the heavens and the earth, and all that is therein. The very conception of creation, found in Genesis, rises infinitely above the conception of a tribal God.

Once more, the story of creation makes the first commandment universal, and banishes all other worship. The universal character of the Old Testament religion, therefore, is found in the very definition of God, in the account of creation, and in the first commandment. We have no more right to limit the light of the Sun of Righteousness to the Anglo-Saxons than we have the right or the power to limit the sunlight to the European or American continents.

In the call of Abraham, which is the earliest record of the beginnings of the Jewish race, we find in the language quoted at the beginning, the personal and the universal aspects of salvation: "I will bless thee; . . . And in thy seed shall all the nations of the earth be blessed." In the original call of the Hebrew race, in the divine ideal placed before the Jews, is the revelation of their personal privileges and blessings simply as a *preparation* for their service of all the nations of the earth. A blessing for the race inheres in the covenant with Abraham. The call of the Jews is missionary in its very terms.

Turning to the Psalms we find, as in the Abrahamic covenant, the conception of the personal and the universal favors of God:

"God be merciful unto *us* and bless *us*  
And cause His face to shine upon *us*;  
*That thy way may be known upon the earth,*  
Thy saving health among *all nations*."



"The *earth* is the Lord's and the fulness thereof,  
The *world* and they that dwell therein."

It is absurd to say that such a literature originated in the conception of Jehovah as a tribal God.

"The Lord reigneth ; let the *earth* rejoice.  
Let the *multitude of the isles* be glad."

China is in the first refrain, and Japan is in the second.

"Sing unto the Lord a new song :  
Sing unto the Lord *all the earth*."

Declare his glory *among the nations*,  
His marvelous works among *all the people* ;  
For great is the Lord and greatly to be praised ;  
He is to be feared above all gods.  
For all the gods of the peoples are *idols* (emptiness)  
But the Lord made the heavens.  
Honor and majesty are before him ;  
Strength and beauty are in his sanctuary.  
Give unto the Lord ye *kindreds of the peoples*.

O worship the Lord in the beauty of holiness,  
Tremble before him *all the earth*,  
Say among *the nations*, The Lord reigneth :  
The *world* also is stablished that it cannot be moved :  
He shall judge the *peoples* with equity.  
Let the heavens be glad, and let the *earth* rejoice ;  
Let the sea roar and the fulness thereof :  
Then shall all the trees of the wood sing for joy  
Before the Lord, for He cometh ;  
For He cometh to judge the *earth* :  
He shall judge the world with *righteousness*  
And the *peoples* with his truth."

Surely the breadth and sweep of such Psalms shows that the missionary conception is part of the web and woof of the Bible.

Turning to the prophets, we find equally the missionary character of the Old Testament. Isaiah cries : Look unto me *all ye ends of the earth* ; for I am the Lord your God, and *beside me is no other*." Jeremiah's cry sweeps beyond the Jews : "O earth, *earth, earth*, hear the word of the Lord." Micah foretells the latter days when the Lord's name shall be established in the top of the mountains ; and *all peoples* shall flow unto it. "And *many nations* shall cry, Come, let us go up to the mountain of the Lord ; and to the house of the God of Jacob. And he shall teach *us* of his ways ; and *we* will walk in his paths. And he shall judge between *many peoples* and decide concerning *strong nations* afar off. And they shall

beat their swords into ploughshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Habakkuk sings of the time when "the *earth* shall be filled with the knowledge of the glory of God as the waters cover the sea." Above the babel of conflicting religions and heathen worship, listen to Zechariah's triumphant song arising: "He shall speak peace unto the *nations*, and his dominion shall be from sea to sea, and from the river to the *ends of the earth*." Then Malachi hears the Lord God Almighty sending back the glad refrain: "For from the *rising of the sun even unto the going down thereof*, my name is great among the *Gentiles*, and in *every place* incense is offered unto my name; . . . . for my name is great among the *Gentiles*, saith the Lord of Hosts."

We have thus hastily considered the definition of God, the account of creation, the teachings of the Law, the Psalms, and the Prophets.

As if to make assurance doubly sure, we have two books in the Old Testament which seem to have been inspired solely for a missionary purpose. The one is the book of Ruth. Ruth was a Moabitess; that is, she belonged to the race which the Jews had been commanded to annihilate, a race whose corruption merited annihilation, and whose destruction would have been for the good of humanity. But to show that this harsh command rested upon the law of each nation reaping what it sows, and was not a mere arbitrary decree, the Bible presents this picture of one member of that nation who, because she rose above her inheritance and environment and sought pardon and protection at the hands of the God of all the earth, was providentially guided to the knowledge of the true God and at last was incorporated into the chosen people. Ruth married a Hebrew immigrant, and through him learned to love the true God. Mahlon and Chilion, her husband and her brother-in-law, and also her father-in-law, all died. Her mother-in-law, Naomi, heart-broken and bereft of her natural protectors in a foreign land, resolved to go back to her own people and generously relieved her daughters-in-law of all further care of her. Ruth refused to accept the proffered relief, and remain with her own people. "Thy people shall be my people, and *thy God shall be my God*," was the high resolve of the Moabitess. And through her choice of the ideals of the Jews and her acceptance of the Jewish faith, Ruth was incorporated

into the Jewish nation ; and a Moabitess, the child of an outlawed nation, became the grandmother of the noblest king of Israel and the ancestress of the Lord. The brief story of Ruth, who in her sorrow turned to the God of the universe for comfort, is the inspired effort to teach the Jews that their God is no tribal divinity, but the God and Father of us all. The book of Ruth was inspired by the Holy Spirit to reveal the universal and missionary character of the Old Testament religion.

Men have sometimes stumbled over the strange miracle of the book of Jonah. I have no quarrel with critics who regard the book as an enlarged prototype of one of the parables of Jesus, written for the instruction of mankind. It teaches the divine lesson equally well, whether we regard it as real biography or as a parable inspired by the Holy Ghost for a providential purpose. But personally I find no difficulty in accepting the miracle, because, aside from the miracles of resurrection, I find no other miracle in the Bible with so strong a moral warrant as that connected with the book of Jonah. The Jews had become fully imbued with the Pharisaic ideal. Their leaders had emphasized the call to come out from among the nations and to become a peculiar people so long and so urgently that many of the people had come to regard the God of the universe as merely the divinity of the Jewish nation. It was to overcome this Jewish narrowness, to teach that Jehovah is the God and Father of us all, and that Judaism must expand into the universal religion that the book of Jonah was written. Surely if ever there was a miracle with a moral warrant, the miracle found in the book of Jonah has that support. The whole book is a divine effort to induce a Jew to become an evangelist to the people of Nineveh ; it is God's summons to the Jewish people to missionary activity.

You remember that after Jonah is subdued by the hand of God and is constrained to go upon the journey and to deliver the divine message, he sits by in a surly mood, because the message has been recognized as from God and the people have repented. Jonah apparently would not have been troubled over a call to announce the doom of a heathen people ; but he was angered by the fact that an alien race listened to the voice of God and that God proposed to spare them. He is the Old Testament prototype of the elder son in the Parable of the Prodigal. How tender is the closing verse, in which God indicates that His care extends, not only to the heathen people, but even to the dumb beasts.

After God sent the sun to smite the gourd and Jonah's anger had been aroused, God said: "Doest thou well to be angry for the gourd? And Jonah said: I do well to be angry, even unto death. Then saith the Lord: Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it to grow, which came up in a night and perished in a night. And shall not I spare Nineveh, that great city, wherein are more than *six score thousand persons that cannot discern between their right hand and their left hand, and also much cattle?*" There is nothing more tender in the Parable of the Prodigal Son than this. Surely the God whose care extends even to the children who know not their right hand from their left and to the dumb brutes which perish, cannot be indifferent to the eternal destiny of any of His children. The book of Jonah is an Old Testament summons to evangelize the nations.

Surely, therefore, while we all recognize the divine call and separation of the Jews from other nations for their spiritual training, we must recognize that the Bible makes this separation and training only a means to an end. The object of the separation of the Jews, the purpose of their training, was that they might achieve for themselves immortal glory by helping God redeem what He alone had created and by bringing in that glad time when the earth should be filled with the knowledge of the Lord as the waters cover the sea. The doctrine of missions, therefore, does not rest upon some particular passage of the Old Testament; it rests upon the fundamental conception of the Old Testament as a whole. If the Old Testament teaches the universal creatorship of God in Genesis; if it demands His worship alone in the first commandment; if in Psalms and Prophets it denounces all other gods as emptiness and summons all the ends of the earth to praise Him; if it narrates the divine attempt in Ruth and Jonah to turn the Jews from Pharisees into missionaries, then it does not for a moment permit us to rest in the doctrine of the ancient or the modern Pharisees that the kingdom of heaven on earth belongs to a particular race. The missionary character of the Bible inheres in the very texture of the Old Testament. "And in thy seed shall all the nations of the earth be blessed."

(To be concluded.)

---



## The Opium Question: A New Opportunity.

BY JOHN A. ANDERSON, M.D.

THERE is cause for profound thanksgiving to God that now at length attention is being given by the British Government to the claims of righteousness regarding the traffic with China in opium and morphine.

Slowly but surely the iniquity of the opium traffic has burnt itself into the Christian conscience, finding expression in the formation of anti-opium societies and in individual and collective appeals against the traffic.

Portuguese traders brought opium to China in the sixteenth century. In 1757 the Indian trade passed into the hands of the East India Company. Britain inherited the traffic from the East India Company, which had done its utmost by smuggling and bribery to increase the traffic with China.

Two bloody wars were fought before China would consent to legalize the traffic. These are popularly known as the first and second opium wars. Some defenders of British diplomacy claim that these wars were fought in consequence of China's determination to refuse ordinary trading facilities; but although there was a question of trading facilities, the facts of history show that the opium traffic was the cause of actual hostilities in both wars.

The first war was caused by Commissioner Lin's action at Canton in destroying, in obedience to the Emperor's command, the whole stock of contraband opium, amounting to 300 tons. China was defeated, and by the treaty of Nanking in 1842, agreed to pay two million pounds sterling for the opium that had been destroyed and four millions for war expenses, to cede Hongkong to Britain, and to open Shanghai, Ningpo, Foochow, and Amoy to trade.

Hongkong, now a British territory, was made a depôt for opium, which was shipped in native junks (registered under the British flag) to places along the Chinese coast. It should be remembered that up to this time opium remained a contraband article of trade in China. The Emperor had resolutely refused to legalize it when concluding the Nanking treaty, and it was not till after the second war that it became a legalized article of trade.

The second war was caused through the capture by the Chinese of a native junk called the *Arrow*. It was flying

own homes. Every case should, if possible, be kept for a month under the personal care of the missionary or a reliable native helper. This means more opium refuge work and more personal effort in winning these poor creatures to the Saviour.

4th. Unceasing prayer and effort should be made regarding the attitude of China's Central Government, and provincial authorities and local communities, to the native cultivation and use of opium.

We stand at the opening of a new era. May God graciously cause us to understand the times. Great issues depend upon our attitude in this great crisis.

As the opium traffic proved one of the greatest hindrances to missionary work in this land during the past century, so the stoppage of the traffic may prove the greatest help to missionary work in the beginning of the present century.

---

### Address of the Rev. Arthur Judson Brown, D.D., at the Banquet to the Chinese Imperial High Commissioners.

[As promised in our July issue, we give a condensed report of the address Dr. Brown was requested to deliver on behalf of the Missionary Boards at the banquet to the Chinese Commissioners in New York on February 2nd. See Editorial Comment in this month's issue.—ED. RECORDER.]

THE Christian friends of China in New York welcome the High Commissioners of His Imperial Majesty the Emperor. Since their Excellencies have come to study American institutions, we deem it proper to emphasize the foundation upon which those institutions rest, to show that the best sentiment of America is friendly to China, and that this friendship finds its highest expression in the missionary movement. We recall with pleasure that when His Excellency Viceroy Tuan Fong was Governor of Hunan, he visited a mission school, watched a game of football and kicked the ball himself. In 1900, in Shensi, he was one of the four great governors whose wisdom and firmness checked the spread of the Boxer outbreak. By his personal efforts he saved the lives of a score of foreign missionaries, receiving them into his yamên, and when they left for Hangchow, sending an escort of soldiers to protect them and giving them money to meet the expenses of the journey. We are happy to welcome as his associate that trusted adviser of His Imperial Majesty, His Excellency Tai Hung-chi, Vice-President of the Board of Revenue. We count ourselves fortunate, too, in the presence of His Excellency Sir Chentung Liang-cheng, the Chinese Minister to the United States. We have a pardonable pride in him as a graduate of Andover Academy and

Amherst College, and a diplomat whose tact and ability are doing much to promote kindly feeling between the United States and China.

The deep interest of American Protestants in China, and the reasonableness of their desire to give some expression to it at this time, will appear in the fact that they are maintaining in the Chinese Empire 1,123 missionaries, 1,000 schools and colleges, 100 hospitals and dispensaries which treat every year 400,000 patients, 9 presses which issue annually 119,000,000 pages; while they are expending in the maintenance of this enterprise over \$1,250,000 a year.

Their motive in all this is wholly unselfish. They expect no return whatever except the consciousness of duty performed. As citizens they are glad to have trade with China increased, but as missionary workers they have no connection with it.

They have no desire to interfere with national customs as such or to denationalize any Chinese Christian. China should remain China, and we recognize the unwisdom of trying to Americanize her. Nor is there need to do so. I appeal to the dispassionate sense of this distinguished audience whether the robes of a Chinese gentleman are not handsomer than the black "swallow-tails" in which we Americans are compelled by fashion to appear to-night. At the risk of catching it later, I venture the assertion, too, that the dress of Chinese ladies is more sensible and more becoming than the dress of American ladies. . . .

It will thus be seen that recriminations regarding national customs are not apt to be convincing to either party. From this viewpoint at least we may discreetly remember that

"There is so much bad in the best of us,  
And so much good in the worst of us,  
That it hardly behooves any of us  
To talk about the rest of us."

The missionary opposes only what is essentially wrong, and wrong has no race or longitude. Christianity hates it in New York as well as in Peking. As for honor to ancestors, we, who venerate the memory of Washington and of Lincoln, who set apart a day to decorate the graves of our fallen soldiers, who keep in our homes the portraits of our fathers and mothers and stand with full hearts beside their hallowed dust—we would have the Chinese Christians pay all the respect to the memory of Confucius and of their deceased parents that should be paid to any human being and that is consistent with the worship which belongs to God alone.

Nor does the missionary wish to give China a different civilization. China has a civilization of her own, more ancient than ours and quite as well adapted to her needs. We remember with respect that the Chinese are frugal, industrious and respectful to parents. All the world is indebted to a people whose astronomers made accurate observations 200 years before Abraham left Ur; who used firearms at the beginning of the Christian era; who first grew tea, manufactured gunpowder, made pottery, glue and gelatine; who used paper 150 years before Christ; who invented printing by movable types 500 years before that art was known in Europe; who originated banks, discovered the mariner's compass, dug the first canal, built the first arch, made mountain roads which "when new



probably equalled in engineering and construction anything of the kind ever built by Romans;" and who wore silk and lived in houses when our ancestors slept in caves and wore the undressed skins of wild animals.

Nor has the missionary a political object. The Boards have no relation to the Government. They do not consult it and it does not consult them. In view of the relations of some European Governments to the missionaries of their nationalities, the fact should be emphasized that the American missionary goes to China solely as a private citizen with no official status whatever. Indeed your Excellencies will recall that when the Chinese Government offered to give the missionaries official status before the Chinese courts, the American missionaries, with the entire approval of their respective Boards, declined to accept it. It is often charged that missionaries in the effort to protect their converts interfere with Chinese courts. We do not deny that this is occasionally done. But the policy of the Boards is to discourage such interference and our missionaries themselves are more and more clearly seeing the imprudence of it. Comparatively seldom now does an American missionary give offence in this matter. It is a part of the fundamental policy of the Mission Boards to respect the laws of the country within which work is conducted.

We go further and frankly admit that China has not always been treated justly by Western nations. We deplore the aggressions of some European Powers. We concede that the destruction of opium in Canton harbour by Chinese was as righteous as the destruction of tea in Boston harbour by our revolutionary sires.

As for the treatment of Chinese immigrants in the United States, let us with equal frankness tell our distinguished guests that the best people of this country regard it as iniquitous. President Cleveland, in his message to Congress in 1885, expressed the humiliation that every decent American feels on this subject. In the language of Secretary of State Bayard, we are indignant "at the shocking wrongs inflicted upon your countrymen," and we are mortified that "such a blot should have been cast upon the records of our government." It is true that the majority of the American people do not deem it wise to open doors to Chinese laborers, but we know that the Chinese government does not ask this. The question at issue relates solely to Chinese of the better class.

Labor leaders declare that their unwillingness to have the exclusion laws so modified as to admit Chinese who are not laborers is that so many coolies gain fraudulent entrance on pretence of being merchants or students. I submit, Mr. Chairman, that the number of coolies who can successfully evade a rigorously enforced law is insignificant. I honor our great labor leaders, but they do not put the cause of labor in a dignified position when, for the sake of excluding a comparative handful of Chinese coolies, they ask the American people to continue a policy that belies our historical attitude toward the nations of the earth, that cripples our trade, that destroyed our opportunity to educate the young men of China, that arouses the just resentment of a great people, and that is glaringly inconsistent with justice, with honor and with "the square deal" on which we are wont to pride ourselves.



We rejoice that the President of the United States has given the weight of his great influence to the movement for decent treatment of the Chinese immigrant. In his recent message to Congress he said: "In the effort to carry out the policy of excluding Chinese laborers, grave injustice and wrong have been done by this nation to the people of China, and therefore ultimately to this nation itself. Chinese students, business and professional men of all kinds, not only merchants, but bankers, doctors, manufacturers, professors, travellers and the like should be encouraged to come here and treated on precisely the same footing that we treat students, business men, travellers and the like of other nations. Our laws and treaties should be framed, not so as to put these people in the excepted classes, but to state that we will admit all Chinese, except Chinese of the coolie class, Chinese skilled or unskilled laborers." Congress should know that this is the sentiment of the overwhelming majority of fair-minded people. Meantime incoming Chinese will get better treatment under the existing law, for President Roosevelt has the quality unconsciously described by the Sunday-school scholar who was told to read the verse, "Now this Daniel had an excellent spirit in him." But Johnny did not see very well and painfully read "Now this Daniel had an excellent *spine* in him." That was a pretty fair paraphrase of the inspired writer's meaning, and if there is any one dominant characteristic of President Roosevelt it is a spine, instead of the cotton string that runs up so many political backs.

We have thus candidly recognized the value of much that China has given to the West and with equal candor have deplored the injustice with which China has often been treated. But I should be unworthy of the meaning and the dignity of this memorable occasion if I stopped here. No nation is perfect. Our's certainly is not. Your Excellencies will doubtless see serious defects in the United States. Some of them are painfully evident to us, and we shall be grateful if your Excellencies will point out others that may appear to you. In like manner we study other nations, not as critics but as friends. It is not necessary for a foreigner to point out wherein China is lacking, since this has been done by a great Chinese, His Excellency Chang Chih-tung, Viceroy of Hupeh and Hunan. . . .

The friends of China in America are profoundly interested in the awakening consciousness of need as indicated by the changes that are taking place in the Middle Kingdom. The substitution of modern subjects for the literary examinations, the provision for provincial colleges and schools, the abolition of cruel forms of punishments, the reconstruction of the judicial system, the reorganization of the army and navy, the development of a vernacular press, the extension of railway, telegraph and postal facilities, the foreign education of Chinese youths,—these and other movements that might be mentioned are of vast import not only to China but to the world.

It is not surprising that such vital changes are stirring the profoundest deeps of the Celestial Empire. We are watching with no small concern the immediate effect of this agitation upon interests that are very dear to us. Reason tells us that a nation,

representing nearly one-third of the human race, cannot undergo vital changes without more or less disturbance, the clash of action and reaction, the breaking up of venerable customs, and, in places, the violence of excitable or lawless men. Your Excellencies will appreciate the horror and grief with which we heard recently of the murder of some of our devoted missionaries at Lien-chow. But the survivors of that awful tragedy were the first to urge us not to condemn the Chinese people for the brutality of a frenzied mob. We shall not soon forget that His Excellency, the Chinese Minister at Washington, not only wrote that his government had taken "energetic steps to meet the situation," but that he sent his own "heartfelt sympathy to the families and friends of the victims of this terrible tragedy." We mourn for the innocent who were sacrificed to blind rage, but we mourn not in the spirit of revenge, and the Presbyterian Board, under whose care the missionaries were, has voted that it will not consider indemnity for the lives of the dead nor for any punitive purpose, but only for the property that will have to be replaced. This is not because the Board does not value the lives of its missionaries, but because it will not set a price upon blood that is priceless and because the Board would have the Chinese see that the missionary gives his life, not for money, but for China and for God. We are concerned for devoted missionaries still at their posts, yet when we look at the question in its larger relations, we cannot fail to see that the real meaning of the present agitation is that China has awaked. Aye, a new China is emerging.

"The rudiments of empire here  
Are plastic yet and warm;  
The chaos of a mighty world  
Is rounding into form."

So we are not dismayed. Rather are we more hopeful than ever. The stirrings of life are better than the lethargy of death, appalling though some of its first manifestations are. We believe, with His Excellency the Chinese Minister to the United States, that "China is determined to get in touch with the modern world, to catch step with the march of progress intellectually, materially and spiritually."\* And the Christian friends of China in America would help, not hinder.

And now the coming of your Excellencies as High Commissioners of His Imperial Majesty shows that the government and the most thoughtful men in the Empire are great enough to inquire whether America has anything to suggest at this critical hour when a vast nation is earnestly seeking higher truths. In this they are but following the advice of Confucius who said: "To be fond of learning is the next thing to knowledge. To be up and doing comes near to perfection. Know what shame is, and you will not be far from heroism. . . . If these principles can be carried out, although one may be stupid, yet he will become clever; although weak, he will attain strength."

We venture to believe that as China has taught America some things, so America can teach China other things. These do not

---

\* *Washington Post*, January 13th, 1906.

relate solely to mechanical inventions or political institutions. Railways, telegraphs, steam and electrical machinery, popular suffrage, representative assemblies,—these are indeed important. But America has something more than these to suggest. The greatness of a State depends upon the moral character of its citizens, and there is no moral quality in a steamboat or a ballot box. A merely material civilization is always and everywhere a curse rather than a blessing. From the Garden of Eden down, the fall of man has resulted from what George Adam Smith calls "the increase of knowledge and of power unaccompanied by reverence. . . . No evolution is stable which neglects the moral factor or seeks to shake itself free from the eternal duties of obedience and of faith. . . . The Song of Lamech echoes from a remote antiquity the savage truth that 'the first results of civilization are to equip hatred and render revenge more deadly. . . . a savage exultation in the fresh power of vengeance which all the novel instruments have placed in their inventor's hands.'"

Legislation cannot add the desired quality. Laws deal only with external acts and relations; they do not make bad men good. In the language of Herbert Spencer, "there is no political alchemy by which you can get golden conduct out of leaden motives." As for secular education, Macaulay truly says that nine-tenths of the evils that afflict the human race come from a union of high intelligence and low desires. Greek and Roman culture were at their highest point of development when the ancient world was literally rotten with vice. The student of the Renaissance knows that Italy was never worse morally than in the period famous for its revival of classic learning. "Under the thin mask of humane refinement," says the historian Symonds, "leered the untamed savage; and an age that boasted not unreasonably of its mental progress, was at the same time notorious for the vices that disgrace mankind." Some of the worst men in our Republic are college graduates, some of the most dangerous men, those whose great intellectual equipment can be hired to bolster up trickery and fraud. Knowledge is power, but it depends upon the principle that controls it whether it is a power for good or a power for evil.

The supreme thing for the individual, and therefore for the nation which is the aggregate individual, is the knowledge of God. That knowledge America desires to communicate to China. We take no credit to ourselves for having it. We did not discover it. Our ancestors were simply so placed that during those centuries when the lack of intercommunication separated China and the West by an impassable gulf, the white man heard that God had revealed Himself to sinful man as a personal Being, holy, just, wise—a Creator, a Sovereign, a Father; that He had caused His message to be written in a Book, and that He had sent His only begotten Son into the world to incarnate the divine sympathy, to show the ideal life and to make "propitiation . . . . for the sins of the whole world." We have found that this faith and its necessary corollaries transform the human heart, purify society, exalt woman and develop all that is noblest in man. We are sure that your Excellencies will agree with us that if men anywhere in the world acquire knowledge that is essential to the



welfare of their fellowmen, they are bound to convey that knowledge to them. It matters not where those fellowmen are, or to what race they belong, or whether they are conscious of their need, or how much toil or cost may be involved in reaching them. The man who has that which the world needs is debtor to the world.

We freely admit that in the course of nearly 2,000 years, the manifestations of this faith have taken on some of the characteristics of the white races, and that missionaries, inheriting these characteristics have more or less unconsciously identified them with the essentials. Perhaps this is one reason that Christianity is so often called by the Chinese "the foreigner's religion," a saying that indicates an entire misconception of its real character. We preach not Western ideas or American customs, but Christ. We do not desire to impose on China those features of Christianity that are purely racial, nor do we wish to perpetuate in the Far East the sectarian divisions of the West. Why should the American Civil War divide Chinese Christians into Presbyterians North and Presbyterians South? Why should the rising Chinese church be compelled to accept a form of doctrinal statement that is distinctively Anglo-Saxon? Let the Chinese accept Christ for themselves and develop for themselves the methods and institutions that result from His teaching. He was neither an American nor a European, but an Asiatic. The Bible is an Asiatic book from cover to cover. Christianity was first preached to, and is primarily adapted to, the peoples of Asia. Americans therefore have no prescriptive right to it, and not in any spirit of fancied superiority, but only in the spirit of true brotherhood and deep obligation would they give back to Asia the faith that they themselves first received from it. That faith never injured or denationalized any one. It simply made him a better man—more honest, more intelligent, more charitable, more loyal to his own country. After the Boxer outbreak, the Chinese government made a large grant for indemnity for the lives of the Chinese Christians who had been murdered. How much it meant to the poor survivors will be understood from the fact that the share for the Christians in one county in our Peking field was 10,000 taels. But in all the mission not a single Chinese family would accept the indemnity. They did take compensation for the property that they had lost, but they gave one-tenth of that to support several Chinese evangelists to preach the Gospel to their former persecutors. And now those Chinese Christians are actually raising a fund to pay back to the government the indemnity that they did receive. What a magnificent illustration of the unselfish spirit of the Chinese Christian, of the genuineness of his faith, and of his loyalty to the Emperor!

We earnestly hope that an increasing number of Chinese will consider Christianity from this essential, non-racial viewpoint. Your Excellencies will remember that 3,000 years ago it was written in one of your own classics, the Chow Ceremonial: "A man is to be despised who deliberately throws aside precious materials." . . . .

It is sometimes said that we should convert America before trying to convert other nations. We are trying to convert America,



and on a far larger scale than China. But Christianity demands of the individual man repentance, self-denial, righteousness. Shall we refuse to China the truth that is as rightfully hers as ours because some Americans will not repent, or deny themselves, or be righteous? Suppose Christ had told His disciples not to give the Gospel to Europe until they had converted Palestine? Suppose a business man should decline to sell goods outside of his own city until all its inhabitants used them? The fact is that some things, as soon as they are discovered anywhere, belong to the world. If Jehovah is the God of the whole earth, the whole earth ought to know Him. If Christ is "good tidings of great joy . . . to all people," what right have we to withhold Him from "all people?" Indeed America could no more keep Christianity to itself than it could keep the telegraph or than the Chinese could keep the art of printing. Christianity, like the sunshine, is for all. The moment you shut it up, it ceases to be sunshine and becomes darkness.

Surely, Mr. Chairman, a word should be spoken in this presence regarding the men and women who represent us as missionaries in China. We gladly identify ourselves with them. With perhaps a few individual exceptions, this entire magnificent assemblage is composed of those who believe in and support them. It is a mistake to suppose that missionaries are inferior men. No other class of workers in the world is more carefully selected. The Boards make diligent inquiry not only as to piety and health but as to ability, scholarship and that most uncommon of qualities common sense. I personally know a large number of these missionaries. I have seen their work. I probably know them quite as well as any critic. And I testify that the American missionaries in China are a magnificent body of men and women, excelling in intelligence, in devotion, and in self-sacrificing service to God and to man. If critics know of unworthy ones, let them present names and specifications. The Board concerned will promptly investigate and will take such decisive action as the facts may justify. . . .

[After referring to the self-denial of the typical missionary and the beneficence of his work, Dr. Brown quotes the testimony of the Hon. Charles Denby, the Hon. E. H. Conger, T. E. Viceroy Li Hung-chang and Viceroy Yuan Shih-kai, and mentions the Imperial contribution to the Missionary Medical College in Peking, closing with the following words:—]

As the shadows fell one evening, I stood beside the grave of Confucius and with uncovered head mused on the life of the mighty sage. I reflected with awe that he had moulded the thoughts of uncounted myriads for two and a half millenniums, that all over China were the evidences of his power—his temples rising on every hand, his ancestral tablets in every house, his writings studied by every man. I remembered that when, centuries ago, a jealous Emperor burned the Confucian books, patient scholars reproduced them from memory. I recalled the Chinese schools I had visited in which, as for more than 2,000 years past, the boys of the most numerous people in the world have committed to memory the Confucian primer which declares that "affection between father and son, concord between husband and wife, kindness on the part of the elder brother and deference on the part of the younger, order

between seniors and juniors, sincerity between friends and associates, respect on the part of the ruler and loyalty on that of the minister,—these are the ten righteous courses equally binding on all men.” I felt, do you not feel with me, that these are noble principles, that their influence has been beneficial in many respects, lifting the Chinese above the level of many other Asiatic nations, creating a more stable social order, inculcating respect for parents and rulers, and so honouring the mother that woman has a higher position in China than in most other non-Christian lands.

Suddenly, in the deepening twilight, the thought came. What if Christ and Confucius could have met! Would there not have been points of sympathetic contact? Confucius spoke of the ideal life. Did not Christ exemplify it? He exhorted to filial piety. Was it ever more beautifully illustrated than in Him who, though equal with God, was reverently subject unto His parents? Confucius declared that “the five regular constituents of our moral nature are benevolence, righteousness, propriety, knowledge and truth.” Was not Christ the incarnation of all these? Confucius frankly admitted that he was ignorant of the future. When a disciple asked him about it, he sadly replied, “Imperfectly acquainted with life, how can we know death?” Would he not have hailed One who did know death and who could answer those mighty questions which lie deep in the heart of every thoughtful man irrespective of age or country? Confucius never claimed to be a god. If he could have seen that majestic incarnation of Deity, Jesus Christ, would he not have said with awe and yet with joy: “This is He for whom I have greatly longed; hear ye Him.”

As I thought of these things that night, I could not sleep, and before the dawn I rose and sought the temple which marks the birthplace of Confucius. As the first signs of morning appeared, I climbed to the upper floor of the great library and looked upon the noble temple near by and then down upon the many ancient buildings, the darkly solemn pines, the monuments resting on ponderous stone turtles and the group of Chinese standing among the shadows with faces turned curiously upward. Then the sun rose majestically above the horizon and threw splendid floods of light upon the scene. In the glory of that sunshine, the gilded roof of the temple of Confucius was irradiated and every hitherto dark place of the vast temple area was filled with light and beauty.

Fit symbol this of the ardent desire of the friends of China! All that is true, all that is noble, all that is of permanent value would not be destroyed, but would be made truer, nobler, more permanent by Christ. Already the faces of a host of Chinese are turning towards the sun which is reddening the mountain-tops. It cannot be long now before the shining hosts of God shall pour down the mountain-sides and chase on noiseless feet and across wide plains the swiftly retreating night, “until the day dawn and the shadows flee away.”

Your Excellencies, in the spirit of this faith and in the glory of this hope for your native land, the Christian friends of China bid you welcome and God-speed!

## Church Praise Department.

## THE "GLORY" SONG.

CHAS. H. GABRIEL, arr.



## VERSION I.

歌副	三	歌副	二	歌副	一
同上	天堂可會見許多朋友家 能一同快樂在主的脚下 主肯和顏悅色來迎接我 無窮盡福氣實在是榮華	同上	靠天父恩惠我得着哀憐 應許我罪人立主座位前 既然我親眼看見主榮面 無窮盡福氣讚美千萬年	天堂一到有福氣非凡 天堂一到有福氣非凡 蒙大恩典給我看見主面 真正有福氣有福氣非凡	想天福 世界上勞苦我既然受過 已經安樂樂走過死河 敬愛的救主身邊把我坐 無窮盡福氣我血心企慕

## VERSION II.

歌副	三	歌副	二	歌副	一
同上	等到了天堂見信主親友 各樣的福氣如河水長流 因主有恩惠認我為門徒 世世代代要享榮耀之極	同上	常信主耶穌所賞之鴻恩 替我贖罪孽開天堂的門 主必要准我見他的聖面 世世代代要享榮耀之極	榮耀為我 榮耀為我 榮耀為我 榮耀為我 靠主大恩我必見他聖面 以此為榮耀真榮耀為我	今在世界上熱心事耶穌 死後必升天在美地永住 親近我心裏最愛的救主 世世代代要享榮耀之極

## VERSION III.

歌副	三	歌副	二	歌副	一
同上	天上之家宅有親友先到 喜樂與平康如河流環繞 倘得主喜悅顯於其容貌 此乃使我永享榮耀無比	同上	蒙主無窮盡慈愛之恩賞 我於天堂得居住之地廠 只能住此而見主面光朗 此乃使我永享榮耀無比	榮耀無比榮耀無比 榮耀無比榮耀無比 蒙主恩典使我見其慈顏 此乃使我永享榮耀無比	今世之勞苦與患難已畢 我蒙主恩得於美岸安息 如能親近我主身邊不易 此乃使我永享榮耀無比



## Educational Department.

REV. A. S. MANN, *Editor.*

---

Conducted in the interests of the "Educational Association of China."

---

### An Appeal from the Committee of the Friends Foreign Mission.

THE last number of the RECORDER contained an interesting appeal issued by the Committee of Missionaries of the Friends Foreign Mission at Chentu in May, 1906. All missionaries will sympathize with the spirit which inspires the appeal, for all are working for and looking forward to the reign of peace on earth.

The appeal, however, seems to overlook several important considerations. The introduction of military drill into mission schools is not for the purpose of increasing or fostering the spirit of militarism. It has as its intention the inculcating of certain virtues which from a pedagogic point of view cannot be taught so well in any other way. Briefly these are obedience, exactness, unity, coöperation, promptness and order.

In Western lands the military organization has proved of great value in connection with Christian work. As evidence of this we may point to the Boys' Brigade, the Knights of Temperance, the Salvation Army and the Church Army.

The appeal, however, is based upon the assumption that "all war is contrary to the Spirit of Christ," and so condemns everything that may seem to have a martial aspect. This raises a mooted question, and one upon which a difference of opinion has always existed. The majority of Christians believe that a war may rightly be waged in defence of a nation's honor and for protection against unlawful aggression.

The present weak condition of China is a danger to the peace of the world. Until she is able to maintain her rights, stronger nations will seek to prey upon her, and may become involved in war with one another as a consequence of each seeking the richest part of the spoils for itself.

If, as an indirect result of the military training students receive in missionary schools, they are enabled, when the hour

of peril to their country arrives, to aid in protecting it, we believe that we will have helped in promoting the peace of the world.

F. L. H. P.

---

### Permanent Secretary.

WE are glad to be able to announce that there is a reasonable prospect of the Educational Association securing the services of a permanent secretary.

The offer of this position has been made to the Rev. S. Couling, of the English Baptist Mission, and he has expressed his willingness to accept it, provided the matter of his support can be arranged. An urgent appeal has been sent home to his Board, asking that Mr. Couling be loaned to our Association for this important work, and that his support be assured by them until such time as our Association is in a position to undertake it.

As outlined at the last Triennial Conference the work of the permanent secretary will consist in editing educational magazines, both in English and Chinese, in overseeing a translation department, and in conducting the business interests of the Association.

Mr. Couling is eminently well qualified for this work, and has had the practical experience which will enable him to know the needs of those engaged in educational work.

At a time like this when China is about to take up the question of education in earnest, it is most important that we should have a man who can devote his whole time and energy to furthering the work of Christian education in China.

We sincerely hope that the way will be made clear for Mr. Couling to enter upon his duties early in 1907. F. L. H. P.

---

### Christian Education: A Great Opportunity.

BY REV. E. W. BURT.

IT is much to be feared the writer is about to become another melancholy instance of the commonly observed fact that fools rush in where angels fear to tread. For he has no pretence whatever to the title of educationist, having spent twelve of his fourteen years' life in China in itinerant preaching work, and only having been called, much

against his will, during the past two years to attempt teaching work. Therefore he would strive to speak with all due modesty in the presence of his betters, and no doubt they will take all he says "with a *cum grano salis*," as one worthy brother once remarked.

The immediate inspiration of what he now sets down on paper is the admirable series of articles recently contributed to your pages from the pen of Rev. Arnold Foster, and more particularly the concluding article in the May number (pp. 258-265), though the ideas have been simmering in the writer's mind for at least two years.

By the statesmanlike breadth and foresight of those articles, Mr. Foster has put all your readers in his debt, and it would be a thousand pities if the fruitful suggestion he throws out were allowed to fall to the ground without further notice. If the present writer can do nothing else, he hopes at least to keep the ball rolling.

Mr. Foster advocates that over and above all secondary schools and colleges such as now exist, we should seek to establish "one or more centres of learning, and to begin with we must rigidly confine our efforts to one, which shall hold a unique position and exercise a unique influence in all smaller seats of learning, such as colleges and schools scattered throughout the eighteen provinces, as well as on Chinese ideas and plans of education."

With this noble ideal all thoughtful friends of the cause of higher Christian education in China will find themselves in full and hearty accord. In principle we all agree; in the practical working out of details, there will be difference of opinion. But all open-minded men, of whatever school or shade of opinion, will welcome Mr. Foster's bold and courageous plan, even though there may appear small chance for his dream taking concrete form here and now. As one enthusiastic teacher exclaimed after reading the article:—"Not one or two only, but a dozen such universities are needed in a vast empire like China." And he ventured to prophesy that within a decade or so we should see a score of such institutions. It is unnecessary to remark in passing that the friend who uttered this remark hails from that great land, where universities spring up like magic at the beck of benevolent millionaires, and where they are probably already numbered by the hundred. But others of us who come from an older

and a slower world would underline the wise words of Mr. Foster quoted above—"to begin with we must confine our efforts to one, etc." For we feel sure that if we are to achieve anything worthy and lasting, "*festina lente*" is the right watchword. We remember "Oxford and Cambridge have not come to their present position in a generation, in a century, or even in five centuries, and we shall not any of us live to see the full results of any effort we may make now to assure to Christian learning its true place in China, but by faith we shall be assured of them if we are first fully assured in our own minds that we are moving in obedience to our Master's will." To us of this generation is given the great task of laying well the foundations of a truly Imperial system of Christian education, and it will be better to concentrate our energies on the best, rather than to fritter them away on the second-best.

As to whether the time has now come for founding such a seat of learning and as to whether Wuchang is the best centre, it would be hard to say without gathering a wide consensus of opinion and going into more detail than space will here allow.

To my mind the plan is perfectly feasible, and moreover it seems to me Mr. Foster has made out a strong case for Wuchang in showing, as he does, that the nucleus already exists in the schools and colleges of the various Missions now congregated there. It only needs to develop this happy, natural beginning a little further; to elect a general governing and examining body; to agree on a common university standard, leaving, as suggested, to the component colleges (which commonwealth in its corporate capacity is the university) *the widest possible liberty to develop, each along the line of its special individual genius.*

In all great schemes there is sure to be a lion in the way, and here, in my opinion, the lion is not the denominational factor, but the real and undeniable differences between the American and English systems of university education. There is not an ounce of denominationalism in my constitution, nor in that of most of my contemporaries. I would gladly see "the blue banner of Presbyterianism, the red flag of Methodism," etc., furled up once for all, never to be trotted out again.

But after a fairly close first hand acquaintance with American methods, and some experience of the Oxford and London methods, the writer feels bound to confess that he is



not yet converted to the American plan. Of course it has many excellences and produces able men, as a single glance at the leading educationists in China to-day will suffice to show. And it may be that I am a hardened sinner who may yet find myself sitting on the penitence stool. But such contingences are hid in the womb of the future. Meantime I prefer the system under which I was brought up, as Americans naturally prefer that under which they were trained.

Here, however, emerges a practical consideration of some importance, viz., *it is the American system which holds the field at present in China.* In JUNE RECORDER (p. 327) the significant fact is stated that, of the fourteen Christian colleges existing in China at this moment, no less than twelve are colleges founded and conducted by Americans. All honour to these pioneers in education—your Martins and Mateers, your Sheffields and Hawks Potts—men who have done their work in many cases in spite of the Home Boards and with little support from their brethren on the field.

Now facts are facts and should be faced. If an international seat of learning be established, it is perfectly evident the education given must approximate to the American type rather than to the English. "Whatsoever ye sow, that shall ye also reap." While English missions slept, their more wide-awake cousins went ahead, until the game is now practically in their hands.

In this connection it has always surprised and puzzled me that a great Mission like the London Mission, which was the first to come to China and which has given a grand succession of scholars to the work, such as Morrison, Legge, Chalmers and Edkins, should yet have done comparatively little for the cause of higher education in China. It is true Mr. Foster mentions a high school in Hankow and a college in Tientsin, but what is this for a mission with a hundred years' record behind it? I venture to hope that, in the new century on which we are entering, this Mission will regain the position of leadership which of right belongs to it. Is the L. M. S. not the doyen of the Missionary Body in China, just as my own Mission (B. M. S.) holds the same proud position in India? I know not what plans are on foot to commemorate the coming of Robert Morrison one hundred years ago, but I can conceive nothing of which that great man's spirit would more certainly approve than *the effort to create the germ of a Christian university at Wuchang* or other suitable centre. If the L. M. S. will only give a

strong lead in this matter I feel sure the rest of us (we "*parvenus*" so to speak) will loyally do our utmost to support them.

I am not sure but that by reason of the things hinted at above, the scheme might be more likely of success if confined to a union of English missions, leaving the Americans to follow their own bent (which they would not be slow to do) at other centres. This would *give China the advantage of both systems* at once and enable her eventually to choose or reject, mould or combine, as taught by experience.

It is perhaps not impossible, but is at least an exceedingly difficult task to amalgamate the two systems in one institution, and it is an open question whether the game is worth the candle, or in other words whether each side is not asked to give up valuable elements for a colourless and doubtful gain. Here at Weihsien this is being tried, but it has not yet got beyond the experimental stage, and it is premature to prophesy the ultimate issue.

But I have trespassed too long on your patience. I would only bespeak a calm and dispassionate consideration of this great proposal, propounded by Arnold Foster. And in closing I would like to emphasize another of his weighty remarks:—"I trust that more than one of the colleges that I hope to see commencing work in Wuchang will from the first realise a call to give far more attention to Chinese, and the teaching in Chinese, than to English or any other European language. It is to the Chinese scholars we are sent for the uplifting of the Chinese people through those who are to do their life's work as Chinamen among Chinamen in the language of China. It is my firm conviction that a time is coming when Christian colleges will be among the most conservative influences in China in the maintenance of all that is good in the old education of the country, as they will also be centres of the truest loyalty and patriotism."

It must have taken some courage to write this passage when the trend of current opinion is all in the contrary direction, and, agreeing with it as I do with all my heart and soul, I make no apology for quoting it at length.

But for a mere "man in the street," who is "but a child in these matters," I have exceeded all decent bounds, and end with the immortal Dogberry's plea:—"But, masters, remember that I am an ass; though it be not written down, yet forget not that I am an ass."

WEIHSIEN, SHANTUNG, 20th June, 1906.

## Correspondence.

### CONFERENCES BEFORE THE CONFERENCE.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: The Executive Committee of the Tientsin Missionary Association is making plans for the next season's meetings. While these plans are not yet perfected, the idea on which they are based, may prove of value to others. It is the result of a suggestion made by the President of the Association, Dr. S. Lavington Hart. The plan is to discuss, at successive monthly meetings, different topics that are to be on the program of the Centenary Conference, securing as leaders, so far as possible, members of the special committees already announced. As the membership of these committees is well distributed, it will be possible at almost every centre to find a few within easy reach. One of our leaders, in accepting the invitation, writes: "Your plan for an early and general discussion of several such themes seems to me a very happy thought, and might well be followed throughout the missionary body in China."

Yours truly,

CHARLES E. EWING,

*Secretary,*

Tientsin Missionary Association.

### WHAT BOOKS ON ROBERT MORRISON?

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: Can you or your readers tell me what is the best and standard biography of Rob-

ert Morrison? In view of the centenary of his coming to China, probably most of your readers desire to refresh their memories about the Father of Protestant Missions to China, and a little guidance as to the best literature on the subject might not be amiss. The worst of it is that good men so often suffer in their biographers. Also I should like to know whether there is any readable life of Morrison in Chinese, and, if so, where it may be procured? If there is no good life in Chinese, will not some member of his Mission, who has access to the materials, at once set to work to prepare a worthy memorial of this great missionary, so that next year it may be in the hands of all our Christians who can read? It may be this labour of love and "filial piety" is already accomplished. Next year at all our Chinese conferences, etc., we shall want to honour his memory and drive home the lessons of his life, but we cannot make bricks without straw.

I am,

Yours truly,

E. W. BURT.

### DR. SHEFFIELD'S EXPLANATION.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: I note in the July number of the RECORDER that Dr. Mateer replies to a statement reported to have been made by me at the Conference on Federation held in Peking. I am made to say in the Report: "Dr. Mateer, much as he disliked it,

saw that Shang Ti was making headway, *and so gave up his views.*" The closing clause to which Dr. Mateer takes very proper exception, was contributed by the reporter in writing out what was said from imperfect notes. I could not have made such a statement, as I know it is not true. I was not quoting from hearsay, but alluded to a personal conversation with Dr. Mateer some years ago. His remarks were to the effect that "The Term Question" might ultimately settle itself by mere force of numbers, but that the mass of native converts were in no way fitted to judge of the merits of the question. With this thought I then fully sympathised and continue to sympathise. Two years ago, when I listened to the report of Dr. Cochrane on this subject, it seemed to me that by compromise on the terms Shang Ti and Sheng Ling union could be secured, and I publicly stated that I would support the movement to attain this much to be desired result. In this decision, not lightly made, I have not given up my views which, like Dr. Mateer, I have long held. My Mission at its last meeting voted that we ask for the Scriptures to be supplied to us in these terms.

Cordially yours,

D. Z. SHEFFIELD.

---

AN ANTI-OPIUM APPEAL FROM  
HOME.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: On the 30th of May, 1906, the following Resolution was brought forward in the House of Commons:—

"That this House reaffirms its conviction that the Indo-

China Opium Trade is morally indefensible, and requests His Majesty's Government to take such steps as may be necessary for bringing it to a speedy close."

The Resolution was moved by Mr. Theodore Taylor and seconded by Dr. V. Rutherford.

Mr. John Morley, the Secretary of State for India, did not oppose the Resolution. He admitted that from the moral and philanthropic standpoint the case against the Indo-China opium trade was very strong, so strong indeed that it required no discussion from the medical side; the position assumed by Japan as China's next door neighbour and by the government of the United States of America in its legislation against opium in the Philippines being amply sufficient to show the "pestilential evil of the trade." On the other hand, as an official he had to look at the question of ways and means, to consider the claims of the native States in which opium was grown, the claim also of the cultivators in British India, and not least the necessity of dealing wisely with so serious a proceeding as the withdrawal of three millions sterling from the Indian revenue. He stated very plainly, however, that should the Chinese government bring forward any serious proposition upon the subject of the opium trade there would be no hesitation on the part of His Majesty's government in giving it the fairest consideration, even though it should involve the sacrifice of revenue.

When the speaker put the Resolution to the House, it received an enthusiastic "Aye," not a single "No" contesting the unanimity with which the Resolution was carried.



It is obvious that the carrying of such a Resolution by the unanimous vote of the House of Commons (there were over 200 members present) has placed the opium question on a new footing.

In the first place, as far as China is concerned, it definitely sets aside the findings of the Royal Opium Commission of 1895. Mr. Morley said that without in the least criticising either the doings or the findings of that Commission, it must be admitted that its Report had brought no satisfaction to the conscience of the community. This statement had the entire approval of the House, and it may be taken for granted that the Commission's Report is relegated to the limbo of things which may safely be ignored.

In the second place it encourages the anti-opium workers in this country to press to a practical issue the admission by the government that the trade is morally indefensible. In the present House of Commons there is a larger number than ever before of men who are in earnest to find a solution for the problems associated with the trade, and who may be counted upon to lose no fair opportunity of urging the government to devise such measures as may lead to the entire stoppage of the Indian opium export.

And once more the spontaneous declaration by the Secretary of State that if China is ready to bring forward any serious proposal on the subject he will be prepared to give it the most favourable consideration, even though it should involve financial sacrifice, is practically an invitation to China to bestir herself and to renew her claim for the stoppage of the trade. It is especially in connexion with this last consideration that as

Chairman of the Representative Board of the Anti-Opium Committees I have been invited to write to you and to respectfully ask if you would place before the readers of the *MISSIONARY RECORDER* some of the ways in which we think they may materially help us.

First, it seems to be of the utmost moment that the terms of the Resolution as accepted unanimously by the House of Commons, and also the offer of Mr. Morley to meet any well-considered proposal from the Chinese government, should be communicated far and near throughout China. The Chinese Christian congregations might well have it deliberately put before them with a view not only to secure their prayers for the further progress of the movement but also that they may speak of it freely to the Chinese everywhere.

The local Chinese papers should be encouraged and pressed not only to make it known in their pages but to comment on it with a view to the creation of such a national feeling on the subject as would influence the rulers of China. And considering the much greater freedom of intercourse between foreigners, including missionaries and the Chinese authorities, it should not be difficult in one way or another to bring to the knowledge of these authorities the altered position of the opium question.

Further, it seems to us that the missionaries themselves, especially in such great centres as Peking, Tientsin, Hankow, Nanking, Soochow, Canton, etc., might combine to consider together whether any other steps might be taken at this crisis to enforce the views they have

again and again put forward in the past. Everything that will bring out the solidarity of the missionary testimony; everything that will show the interest of rich and poor amongst the Chinese on the right side of this question; whatever may make manifest the desire of any number of them to shake off from their country the incubus of the opium evil; new facts and illustrations of any kind bearing on the extent and greatness of the opium curse,—all will help us in pushing forward the question here.

And in view of the Missionary Conference to be held next May in Shanghai we would suggest that this subject should once more have a prominent place

in its discussions, and that a Resolution from the Conference should be sent to all the churches of this country, and possibly to the government itself.

And while we seek that in these various ways you should help the workers in England, we do also very earnestly seek your prayers that God would hasten His mercy to China, India and England alike in this matter.

I am,

Yours truly,

JAMES L. MAXWELL, M.D.,

*Chairman of the Representative Board of the Anti-opium Committees of Great Britain and Ireland.*

31 Hammelton Road, Bromley,  
Kent, June 13th, 1906.

## Our Book Table.

### REVIEWS BY J. D.

Natural and Apologetic Theology; or, the Fundamental Evidences of Christianity. By Rev. H. C. DuBose, D.D. C. T. S. Price \$0.30.

"The Fundamental Evidences of Christianity." What a magnificent name for a book! Could any man have a greater ambition than to write a worthy book on such a subject? That there is a peculiar need at this time for a treatise on "Natural and Apologetic Theology" we are all painfully aware. The trend of thought amongst educated Chinese is closely analogous to the views held by cultured Englishmen during the dark days in the history of the Church before the advent of Bishop Butler and the famous Paley. Then "it had come to be taken for granted by many persons that Christianity is not so much

as a subject of inquiry, but that it is now at length discovered to be fictitious. And accordingly they treat it as if, in the present age, this were an agreed point among all people of discernment; and nothing remained but to set it up as a principal subject of mirth and ridicule, as it were, by way of reprisals for its having so long interrupted the pleasures of the world." This state of feeling in England was prolonged and aggravated by the writings of a number of able sceptics who attacked Christianity from various points and in different ways. The analogous literary assault on Christianity in China is too obvious to require to be pointed out.

That no better man could have been found to undertake this important work than Dr. DuBose will be readily conceded by all

who have the slightest acquaintance with the author of this book or with his writings. The list of those given on the title-page of this volume amazes and shames us who are less versatile and industrious. That a busy city pastor should also be the author of such a considerable library of Chinese books is a fact of which his Church and Presbytery may well be proud.

A glance through the table of contents shows that the book is massive, comprehensive, exhaustive. All the sciences and 'ologies seem to have been captured and harnessed to the Gospel chariot. History and Prophecy are called as the two witnesses who testify to God's faithfulness. It is the custom of some authors to preface their books with a list of the authorities consulted; had Dr. DuBose followed this custom it would have required almost another volume to put all the names on record.

The work is in three parts—Natural Religion, Comparative Religion, and Christian Evidences. Than Dr. DuBose there is probably no man in China better able to expound the subjects handled in the first and last parts; there is certainly no man who approaches him in intimate knowledge of the "Three Religions," the subject of Part II. I remember a Chinese, who reckoned himself "far ben" in the mysteries of secret vegetarian societies, coming to me with one of the earlier books written by Dr. DuBose. He pointed to a certain Buddhist prayer and said: "How did the pastor get to know this? I passed several years of novitiate and spent a considerable sum of money before I was taught that prayer. Where did the foreign pastor learn it?"

The style of the book is easy Wên-li. It is safe to predict that before long "The Fundamental Evidences of Christianity" will be reckoned an indispensable part of the outfit of every native preacher in China.

---

The International Red Cross Society of Shanghai. Report, 1904-6.

This is a handsome book in English and Chinese and tells an intensely interesting story of the good work done by the China Branch of the International Red Cross Society.

The date of the inauguration of this Society ought to be noted as a red letter day in the history of China. For milleniums the Chinese have made war and the nation has many times equipped and maintained enormous armies, but an ambulance corps was never reckoned a necessary part of the army's equipment. Perhaps much of the aversion of the Chinese peasant to soldiering may be due to this fact.

The Shanghai Branch of the International Red Cross Society owes its initiation to his Excellency Shen Tun-ho. Oppressed with anxiety for the woes of his countrymen, whose homes were within the theatre of war in Manchuria, this gentleman sought advice and help from Dr. Timothy Richard in devising means to alleviate their distress. This Society was formed as a result of that consultation.

We have in the Report a very pleasing picture of Chinese and foreigners working strenuously hand in hand in a good cause. Those who have visions of a yellow peril may note that the Chinese contributed Tls. 500,000 (including Tls. 50,000 from the Empress-Dowager) for the relief of sufferers through the war.



Surely this practical philanthropy, all the more admirable because of its spontaneity, should teach us all to respect our Chinese fellow-citizens for their readiness to help those in distress.

The large donations given by foreign business firms in Shanghai show that the "Hong" still live up to the old China tradition of princely generosity.

The missionaries in Manchuria, who were the chief almoners of the Society's funds, spared no labour nor pains in distributing the funds sent to them. Their names are honourably mentioned and their labours acknowledged in the Report.

There is a Chinese translation of the Report, but no translation of the accounts. This is rather a pity, but the Report is a highly satisfactory document, and reflects great credit on the influential Committee under whose auspices it is issued.

#### REVIEWS FOR THE E. A. C.

最新中學教科書熱學. Elementary Treatise on Physics, Part 6. Heat. By Wu Kuang-kien. The Commercial Press. 70 cents.

The first edition of this book was reviewed—not very favourably—in the RECORDER for November, 1904. A new edition has been printed and the errors pointed out in the former review have been corrected. The book is not immaculate yet. On the title-page the initial "S" in "Shanghai" has dropped out. On page 3 勻勻 should be 均勻.

On page 27 we find the characters 微塵 used for atom. This is quite intelligible, but the common 微點 is better. 塵 has the earth 土 radical and suggests that the atom is a tiny speck of dust and is thus misleading. On page 77 the author uses 微點,

but he goes back to 微塵 before the end of the book is reached.

Page 28 gives the melting points of various substances. The first two are alcohol and ether. They are said to melt at 130°. It should be -130°. That is, one hundred and thirty degrees below zero. Gold is said to melt at 1060°. It should be 1260°.

The style is generally clear and easy to be understood, but there is a lack of perspicuity sometimes. As for instance, on page 15 we read, 以一噸重之物, 拉一面寬一方寸之鐵條, 可使加長一萬分之一.

What is meant to be said is that if a strip of iron one square inch in cross section be fixed at one end and a weight having a pull of one ton be suspended from the other the bar will be elongated  $\frac{1}{10,000}$  of its length. The statement is clumsily worded.

The book is clearly printed on white paper with numerous illustrations and contains valuable information on its subject—Heat.

中學教科書靜電學. Elementary Treatise on Physics. Part 7. Static Electricity. Compiled by Wu Kuang-kien. Commercial Press. 60 cents.

This is a fair sized book of 164 pages. It is printed on white paper and the illustrations are numerous and clear. The subject is treated in a really comprehensive manner.

The author's terminology is sometimes open to objection. In the opening sentence of the book we are told that though the effects of electricity may be observed, electricity itself cannot be seen 未窺其本. Surely 本體 would have been better. Then we are told that electricity is analogous to matter and energy.



The term used for energy is 能. But this character means ability rather than energy. The old term 力 is a very good synonym for potential energy, and with the addition of 動 we get 重力, an equally good term for kinetic energy. What combination would be used with 能 to express the same idea I do not know. The assertion in this paragraph that scientists regard the all-pervading ether as being identical with electricity needs qualification.

On page 11 this phrase occurs, 驗電氣以此爲最醒, "This is the most *sensitive* instrument, etc." 靈 is the common term for "sensitive," and it is much better than 醒.

Page 145 has the combination 磁風 for "Magnetic storm." This is not a happy translation either; it suggests the actual movement of a ponderable substance 一風, which is something very different from an electric disturbance. Perhaps 磁暴 would describe a magnetic storm as exactly as is at present possible.

It must be remembered that in writing those scientific books the translators are putting new wine into very old bottles. The Chinese language is so rigid that felicitous translation of the technical terms of such a book as this is extremely difficult. Only through time as one translation is built up on another and use familiarises what now appears uncouth can we hope to have a satisfactory scientific terminology. This book is one more contribution to that desirable end.

Elementary Treatise on Physics. Part 8. Magnetism. Compiled by Wu Kuang-kien. Commercial Press. 40 cents.

Uniform with the above.

J. D.

#### ACKNOWLEDGMENTS.

A Service of Daily Prayer for Workers in Mission Hospitals. Shanghai Dialect. Compiled by Z.

Prospectus of Union Medical College, Peking. 1906-07.

Hangchow, the "City of Heaven," with a brief historical sketch of Soochow. By Frederick D. Cloud, Vice-Consul U. S. A. Price \$2.50.

We hope to notice this book at length in next month's issue.

#### Macmillan & Co., Ltd.

Practical Exercises in Chemistry. By G. C. Donington, M.A., Senior Science Master of Leeds Grammar School. Price 2s. 6d.

A text-book which provides clear directions for carrying out the selected experiments, but avoids any statement as to the precise facts to be observed, and leaves entirely to the student the work of making deductions. Well indexed.

Lessons in Science. A preliminary course of Physics and Chemistry. By R. A. Gregory, F.R.A.S., Professor of Astronomy, Queen's College, London, and A. T. Simmons, B.Sc., Associate of the Royal College of Science, London. Price 3s. 6d.

A Manual of Geometry. By W. D. Eggar, M.A., Assistant Master at Eton College. Price 3s. 6d.

*English Literature for Secondary Schools* :—

Shakespeare: Select Scenes and Passages from the English Historical Plays. Edited by C. H. Spence, M.A., Head of the Modern Side, Clifton College. Price 10d.

Kingsley's Andromeda. With the Story of Perseus prefixed. Edited for schools by George Yeld, M.A., Assistant Master at St. Peter's School, York. Price 1s.

The Boy's Odyssey. By Walter Copland Perry. Edited for schools with introduction, etc., by T. S. Peppin, M.A., Assistant Master at Clifton College. Price 1s. 6d.

Childe Harold's Pilgrimage Cantos III. and IV. A Romaunt by Lord Byron. Edited with notes and an introduction by J. H. Fowler, M.A.,

Assistant Master at Clifton College.  
Price 1s.

A Book of Golden Deeds. Price 1s.

Narratives from Macaulay. I. The Trial of the Bishops. II. The Siege of Londonderry. III. The Massacre of Glencoe. Edited with introduc-

tion, notes, glossary, etc., by Fanny Johnson, formerly Head Mistress of Bolton High School. Price 1s.

Shakespeare: A Mid-Summer Night's Dream. Edited with introduction, notes, glossary, etc. by P. T. Creswell, M.A. Price 1s.

## Books in Preparation.

(Correspondence invited.)

The following books are in course of preparation. Friends engaged in translation or compilation of books are invited to notify Rev. D. MacGillivray, 44 Boone Road, Shanghai, of the work they are engaged on, so that this column may be kept up to date, and overlapping prevented:—

### *C. L. S. List:—*

S. D. Gordon's book on Power. By Rev. D. MacGillivray. (Finished.)

Booker T. Washington's "Up from Slavery." By Mr. Kao Lun-ching.

Guizot's Civilization. W. A. Cornaby.

War Inconsistent with the Christian Religion. Dodge.

### *Shansi Imperial University List:—*

Twentieth Century Atlas of Popular Astronomy. By Heath.

Physical Geography. Published by Keith Johnston, Edinburgh.

History of Russia, Rambaud.

Biographical Dictionary, published by Chambers.

Concordance of the New Testament. Mandarin. Rev. C. H. Fenn.

Commentary on the Four Books. By Dr. Henry Woods.

Ballantine's Inductive Studies in Matthew.

"An Indian Princess." By Mrs. Bertha S. Ohlinger.

Abridgment of Mateer's Arithmetic. By Mrs. Mateer.

Catechism on St. John's Gospel. By Mrs. DuBose.

Rev. Geo. L. Gelwicks writes to say that he is working on a Concordance of the Old Testament in collaboration with Rev. C. H. Fenn on the New Testament.

NOTA BENE: Mr. MacGillivray's Classified and Descriptive Catalogue of Christian Literature (1901) being all sold out, he purposes bringing it up to date for the 1907 Centenary Conference, including all distinctively Christian books by all Societies. Suggestions for improvement and materials gratefully received from recent authors and from Societies; more especially as the new material has been lost in the Whangpoo. He has also in mind to publish a China Mission Year-Book, commencing with 1906, to be issued at the beginning of 1907, this to be the first of a regularly appearing series of Year-Books. Suggestions as to what should be included in these Year-Books are now solicited.

Systematic Theology. By Dr. H. C. DuBose. (Very extensive.)

Catechism of Synoptic Gospels. By Mrs. H. C. DuBose.

Sharman's "Studies in the Life of Christ." By Miss Sarah Peters.

## Editorial Comment.

"ARE the sinologues of the past to have no successors?"

### Language Study.

That will be the first thought with some, as they read the suggestions for language study given in our leading article this month. A superficial reading of the article will give the impression that the only purpose of language study is to learn to speak. It is doubtless true that under the system suggested, few will find time for study of the written language; for the reason that the pressure of work on all sides is such as in most cases to forbid regular study after the second year on the field. But it may be that old methods, which after all produced very few learned *Wên-li* scholars, produced those few not through any superiority of method, but for other reasons. A glance over the rolls of our Missionary Societies for the first seventy years shows that "there were giants in those days,"—giants of intellectual and spiritual power, giants of faith. Moreover, they had not the opportunities for individual work, and for far-reaching influence that press upon us now. They had not the innumerable problems and complexities of an expanding church. It was not only possible, it was right for them to spend a portion of their time in the study which is simply impossible for a

wide-awake missionary of to-day. The only exceptions to this sweeping statement are the teachers and literary workers; and even they have such varied labors that they may never hope to become "sinologues" of the type furnished a generation ago.

\* \* \*

THIS being true, the basal idea of the new method of language study is seen to be in the main correct.

### Conversational Ability.

The missionary of to-day needs above all to be able to speak accurately, freely, and idiomatically. Mr. Lyon makes a strong point in referring to the poor conversational ability of the average foreigner, as being due to his missing "the neat turns" in the speech of the Chinese. We make a certain set phrase do duty in twenty different connections, for which the Chinese may have as many different modes of expression; and they can only get from us a faint impression of what we suppose we are plainly conveying. The study of synonyms, in substantives; of degree, in adjectives (as, e. g., the distinction between 冷冰冰 and 冰冰冷); of mode and tense, in verbs, etc.; and in all, the acquirement of a wide vocabulary, is of the highest importance. A set of phrases like *to break in, break out, break up, break down, break off, break with*, may be mas-

tered (with difficulty) by a foreigner learning English. It is a gain if he even knows the phrases while uncertain of their accurate usage. But it is safe to say there are hundreds of foreigners who are deaf to the shades of meaning conveyed in similar turns of the Chinese language, and perhaps even smile pleasantly at some supposed kindly remark which, to the instructed ear, contains a sharp thrust at his intelligence or his disinterestedness!

\* \* \*

By all means, then, let us learn to speak the language correctly.

**The Importance of Spoken and Written.** It may be well, how-

ever, to suggest that an emphasis on this point, such as is needed to commend the new system to those who have used and will cling to the old, may be misunderstood by those newly arrived on the field. The latter should understand that this emphasis is not meant to undervalue the study of the written language, which must ever be an essential part of the missionary's equipment; but rather to render it of more easy acquirement. Just here is the most debatable ground in the whole matter. We are inclined to think that despite the difference between the spoken and written language, a difference unparalleled in Western lands, many will hold that it is more scientific, because more natural, to study the two together than first to learn the spoken and then acquire the written language.

We are believers in the value of Romanization in its place; but for learning the language its place should be entirely subordinate and temporary.

\* \* \*

THE chief difficulty which will be found in working by

**Experiences** the suggested  
**invited.** Model Course

has already been adverted to; namely, the impossibility in many—perhaps most—cases of pursuing language study for four years. The demands of the work, the furloughs of older missionaries, the zeal of the learner, will conspire to push him into harness before his course is finished. Probably the four years' course or its equivalent could be covered in two years, if such a school as is suggested were available. Unfortunately there are further difficulties in the way of such a school than those which are noted in the plan proposed; and in any case but few could avail themselves of it. It is certainly true that older missionaries in a station are too prone to turn the new arrivals over to the tender mercies of the unskilled Chinese teachers, causing the loss of months of time and the acquisition of much knowledge which, not being correct, must with difficulty be unlearned. We shall be glad to hear of a careful testing of the suggested methods and of their results by those who, in the ordinary circumstances of interior station life, have to guide new missionaries in the study of Chinese.



THE whole subject is of such importance that we are sorry

it does not appear in the programme of the Centennial Conference. Much practical thinking on this line might save months of time for many men and increase the ultimate efficiency of many more. We are occasionally asked as to the possibility of some one editing for publication the articles of value which have appeared in the RECORDER in connection with language study. We hope at an early date to be able to report more definitely as to the prospect of this project being carried out. In the meantime we give a list of some helpful articles which have appeared in back volumes of the RECORDER :—

Difficulties of Chinese language. Vol. V. 115. Vol. VIII. 473.

English equivalents for sounds. V. 292. VI. 150, 222, 226. VII. 291, 443.

The mutes in Chinese language. VI. 414.

Mandarin colloquial syntax. IX. 194.

Beginning study of Chinese language. XVII. 253.

Works on study of Mandarin dialects. VIII. 217.

A graphic method of repr. tones. Rev. W. Stevenson. XXIII. 515.

How to learn the Chinese language. Dr. C. Goodrich. XXIV. 1.

Phonographic reproduction of Chinese sounds. Rev. J. A. Silsby. XXIV. 472.

Some thoughts on the study of Chinese. Dr. O. F. Wisner. XXIV. 203, 260.

Curriculum of Chinese studies for the use of young missionaries. Dr. W. A. P. Martin. XXV. 365.

How to study the Chinese Language so as to get a good working knowledge of it. Dr. A. P. Parker. XXIX. 1.

To beginners in the study of Mandarin Chinese. C. S. Champness. XXXIII. 604.

\* \* \*

In this connection we would draw attention to the memorandum drawn up some time ago by Sir Walter C. Hillier, K.C.M.G., C.B., upon the work done in the school of Chinese in the London University. The following extracts are of interest as showing the evident desire on the part of business men to have some members of their staff with a working knowledge of Chinese, and able to deal direct with Chinese without the help of middlemen :—

"As most of my students are occupied in the city during business hours, it says much for their zeal and industry that they should be almost invariably regular in their attendance, and keen in attention and industry after a hard day's work at their offices. . . .

. . . . It is advisable for young men who are intending to spend their lives in China to lay the foundation of a knowledge of the language and to cultivate a taste for it, before they find themselves amidst surroundings which are not conducive to study unless a taste for it has already been created. I venture to say more. I am convinced, speaking quite impersonally, that it is easier to learn the elements of a language like Chinese from a European who knows it and knows how to teach it, than from a Chinese who speaks no language but his own, and has not the remotest idea of the way to teach it to others."

\* \* \*

DURING the last month wonderful developments have taken place in connection with the anti-opium movement. Our readers will be interested in Dr. Anderson's

article on p. 431, and in Dr. Maxwell's letter in the correspondence columns. The wording of the Resolution referred to is as follows:—

*Resolved*, That this House reaffirms its conviction that the Indo-Chinese opium trade is morally indefensible, and requests His Majesty's government to take such steps as may be necessary for bringing it to a speedy close.

We are glad to learn the significant fact that many members of Parliament made considerable sacrifices to be present at the debate. The interest evoked all over the country makes us faint hope that at last the British nation has been aroused to a proper sense of the disgrace involved in the opium traffic.

\* \* \*

SEVERAL causes have combined to bring about this revival of interest.

**Causes of Revival.** Reading over the speeches delivered in the House of Commons we are interested to note the frequent references to the American Commission with regard to opium in the Philippines and to the Japanese efforts for the extinction of the opium curse in Formosa. In a speech by the Secretary of State for India (Mr. John Morley) he mentions that the American Commission had explored

“all legislation on the subject of opium in Japan, Java, China, and elsewhere. They did not take the medical evidence as conclusive. They examined into the social effects of opium also. They began without a single prepossession. They surveyed the whole field. And what was the conclusion of that commission? Was it ambiguous? On the contrary, it was

most definite. So definite was it that the United States Government, in anticipation of their report—well knowing what its effect would be—passed a law that in the Philippine Islands, after the year 1906, there was to be no more opium. That Commission declared that the United States so recognised the use of opium as an evil, for which no financial gain could compensate, that she would not allow her citizens to encourage it even passively.”

We think that, in addition to the help given by the American Commission, another factor was the constant stream of anti-opium literature; a notable contribution being Mr. Arnold Foster's able exposure of the Royal Commission Report on Opium, published about eight years ago. Nor should we forget the excellent service rendered by many workers, when home, in anti-opium addresses. May we not also hope that in the change of thought of the day, ethical considerations now bulk more largely in the minds of the legislators?

\* \* \*

We cannot shut our eyes to the fact that the results of the agitation have been **Harmful Verbiage.** more than once retarded by unwise and incorrect statements. Mr. Morley has been severely handled at home in certain circles with regard to what has been called his “dilletante fooling” with the question; yet there is considerable truth in what he says:—

“He seemed to hear a note of exaggeration on both sides; and he heard the words ‘philanthropists’ and ‘fad-dists’ on the one hand, and ‘official-minded’ on the other bandied about, each reproaching the other, he thought, unreasonably. There

was such a thing, and rightly, as the official mind. The official was the man who carried out policy. It was very well for them and for people outside that House to frame conceptions; when they came to apply those conceptions, they had to meet difficulties, and of those difficulties the official mind was naturally the exponent."

Mr. Morley's speech certainly is official, but it is not unsympathetic. It is refreshing to have brought forward in Parliament a subject which has not been discussed in the House for eleven years. And we trust there will be abundant evidence that moral ideas are again in the ascendant.

\* \* \*

WITH regard to what has been done in China, we are glad to learn that **Steps taken** the Executive **in China.** Committee of the China Missionary Alliance drafted a resolution to the Secretary of State, expressing satisfaction in the attitude of the Government at home and hoping for definite legislation in the matter. It was impossible to consult all the members of the Alliance, but in an emergency like this, on a subject on which we are all at one, the Executive may be trusted to act wisely.

In Dr. Maxwell's letter we read of suggestions as to steps to be taken to bring before the Chinese authorities the altered position of the opium question, and we are glad to report that a memorial by Protestant missionaries is being prepared in connection with the offer held out by the Governor at Soochow. We understand that

when Dr. DuBose attended the Union Synod at Nanking, May 25th, the Governor gave him a letter of introduction to the Viceroy. This venerable statesman, in a pleasant interview of an hour, made a similar statement to that of the Governor: that if England would stop the introduction, he would guarantee that China would stop the growth of opium. If a Memorial on Opium were prepared in proper form he himself would send it to the Throne. We trust that our readers will do their best to have the sheets sent them signed and returned to Soochow.

\* \* \*

THERE is every encouragement for the favourable consideration of such **The Chinese** a Memorial, when **Attitude.** we call to mind the many references in the newspapers to the Chinese attitude towards the opium question. Quoting from Canton news of the 29th June, we read:—

For some time various officials in the Empire have been exerting themselves to lessen the consumption of opium. No doubt the strong attitude of the Japanese and the Americans in their new dependencies, has exerted an influence on the Chinese. At any rate there is no doubt about the movement, nor the sincerity of many who have espoused it.

Whilst an item from Foo-chow, of the 5th July, contains the following cheering news:—

The students and business men of this city are following in the footsteps of their Shanghai friends in organising an anti-opium society. They have practically adopted the same rules and regulations as the other societies and are diligent in holding meetings and



agitating the cause. Many prominent men have had the courage to place on the doors of their houses the notice that they will no longer use the weed nor will they hereafter offer it to their friends.

\* \* \*

AS mentioned in our Editorial Comment, on page 402 of last issue, the report of the banquet tendered the Chinese Commissioners by the Boards of Foreign Missions centering in New York, is of special interest to the missionary body. We regret that it was not possible at an earlier date to print the address delivered then by Rev. A. J. Brown, D.D., but the report in this issue, pp. 434-442, shows that the statesmanlike utterances of Dr. Brown are not mere social pleasantries, but that such remarks as those referring to the relation of the missionary to his own or the Chinese government are definitions that are worthy of a careful perusal and a permanent record. Some recent native utterances on the missionary problem indicate the timeliness of the publication of Dr. Brown's address.

\* \* \*

DURING the course of the past month the four Commissioners, with their suites, arrived from Europe and proceeded North to report. We shall anxiously await the results of their investigations. The earlier commissions sent out to the West were not expected to have great results. It has taken a long time for China to learn that she can learn from the

West. But the timeliness and thoroughness of this last Commission raise hopes for lasting results. As we conjecture how the many impressions received will be developed and mentally arranged we come upon the following incident:—

"Would it be true to say" one of the Commissioners was asked in England, "that the Commission's journey and the present awakening of China so-called, is the result of a new-found ambition incited by the wonderful way in which Japan has come to the front rank of nations?" "There are many things admirable in Japan," said the Commissioner slowly, "but it is not quite true that we have been stirred by Japan to emulation. Our object is reform and our motto is 'Reform', but in bringing that about we would prefer to copy for ourselves an older country, such as England, which Japan has herself copied, rather than Japan."

The concluding paragraph of the reply of Duke Tsai Tze at the China Association's banquet to the Commissioners may interest our English readers especially:—

"We have had an opportunity of studying the constitution of your country, and a visit to the Houses of Parliament has enabled us to see the machinery of government in motion. In China at present there is no direct way of gauging the opinions and wishes of the people; some day the means of learning their opinions will come, and some method for giving expression to their wishes will be evolved. What shape all these will assume future years alone can tell us; but, perhaps, in years to come, when England sends out a special mission of inquiry to China to collect useful information, that mission may be given seats in the distinguished Strangers' Gallery in our new House of Parliament and be able to judge whether, as is sometimes the case, the copy is an improvement on the original. On that occasion I am sure you will receive as warm a welcome from the members of the England Association in Peking as we have received this evening from the China Association in London."



In our last issue on pp. 407-8 we referred to publications on Chinese etiquette. We regret that we omitted then to mention Dr. Gilbert Reid's article, "The Social Relationships of Missionaries with the Chinese," xxxvi, 431, and "The Value of Attention to Chinese Etiquette" xxiii, 52. A friend has kindly sent us the pamphlet issued by the late Rev. A. G. Jones. We have made enquiries, but cannot find that the brochure is on sale anywhere. And this suggests the advisability of someone gathering together what has been written on this matter in one special book on Chinese Etiquette.

\* \* \*

As Rev. D. MacGillivray and Mr. Robert Law, of Jardine, Matheson & Co., were returning from Mohkansas on July 5th, their boat was struck by a cyclone when opposite the Kiangnan Dock and Engineering Co.'s premises. The boat completely turned over, Mr. Law being at once thrown into the water and drowned, while Mr. MacGillivray was finally rescued from underneath the capsized boat by marines of the U. S. gunboat "Quiros." Mr. MacGillivray lost his baggage, including the manuscripts of the Classified and Descriptive Catalogue of Current Christian Literature, which he intended handing the printers on arrival. He has, however, begun to rewrite it,

and hopes that Societies and authors will help by sending him at once descriptions and sample copies of their works. Besides these, two sketches of Missions for the Conference went down, but these also can be replaced. We sympathise deeply with Mr. MacGillivray in this severe loss which entails so much extra work. We tender heartfelt sympathies to the family of Mr. Law. He was a warm friend of all missionary effort.

\* \* \*

IN our Church Praise Department (page 443) we have printed the music of the "Glory Song," and in connection with it (page 444) three versions in Chinese which have been kindly sent to us by different friends. The comparison of these versions will be interesting, and we should like to know which one our readers prefer, as we expect to print a number as separate leaflets. The study of the three brings up some interesting points in connection with hymn composition. We asked a Chinese friend which of the three translations he preferred, and his criticism was somewhat sweeping. He said (in Shanghai colloquial): 我讀第三个三首诗个字句也不過平常. He also remarked how peculiar it was that some hymns which have been so helpful in the home lands appealed only very slightly to Chinese Christians when translated.

## Missionary News.

### Progressive Presbyterian Union in Central China.

#### HISTORICAL RESUMÉ.

For years past, efforts have been making in Presbyterian circles for a closer union of denominational forces in China. In the early days there was little or nothing to unite, but in 1877 the American Presbyterians (North) having already combined in a Synod their own widely-scattered forces, issued a circular inviting a conference of other Presbyterians to consider the question.

At intervals such answers came as "not feasible at present," "desirable but not practicable," etc., etc.

In 1897 a scheme to publish a "Presbyterian Annual" fell to the ground.

In 1898 the publication of a "union weekly newspaper" was "encouraged," but no definite steps taken.

In 1899 the American Presbyterians (South) overtured other Presbyterian bodies to hold a conference to consider: (1) Presbyterian Union. (2) Theological Seminary. (3) Weekly Newspaper. (4) Sabbath Observance. This resulted in a Presbyterian convention held in Shanghai in October, 1901. After careful discussion committees were appointed, whose work eventually resulted in establishing

#### I. A UNION WEEKLY NEWSPAPER.

The Rev. S. I. Woodbridge was set apart by his Mission as editor-in-chief, and began publication about Chinese New Year 1902, with 1,200 copies; in 1903

the circulation had increased to 2,400, in 1904 to 3,000, in 1905 to 3,500; and for the year of 1906, 4,000 or more are needed each week for subscribers to the *T'ung Wen Pao*.

#### II. THE UNION PRESBYTERIAN THEOLOGICAL SEMINARY.

To give immediate effect to the union idea the American Presbyterians, North and South, commenced in 1903 with a joint class of theological students in Soochow. Having received favor and financial support from home, it was determined to locate the Seminary at Nanking, land was purchased, several buildings are already completed, and Rev. J. C. Garritt, D.D., of the Northern, and the Rev. J. W. Davis, D.D., of the Southern Presbyterians, have been elected professors. The Seminary will open for regular classes the coming autumn.

#### III. THE WU SANG SYNOD.

By far the most difficult problem lay upon the committee appointed to prepare a plan of union, organic or federal as the way might open. The progress of their work is to be seen in printed reports dated October, 1902, November, 1903, October, 1905.

The problem was to assimilate:—

(1). National bias cast in a Chinese mold, viz., American, Canadian, Dutch, English, Irish, Scotch and other Presbyterian work.

(2). Variant standards with historic backgrounds, viz, the Westminster Symbols, Belgic Confessions, Canons of Dort, etc.

(3). Current polity of divergent types, i.e., Presbyteries proposed or existing as autonomous, co-operative, detached or mixed units.

Persistent agitation at home and sympathetic conference on the field, however, overcame all opposition, so far as the American Presbyterians were concerned.

In April, 1906, the American Presbyterians (South) having formed with the Chinese their Kiang-cheh Presbytery on the co-operative plan, were ready for union. The China Synod of the Northern Presbyterians having successively (for geographical reasons) mainly divided into the North-China, Central and Southern China Synods, was waiting.

At Nanking, on May 26th, after several days' discussion, a Conservative Constitution with a Liberal Administration welded together the Ningpo, Hangchow, Shanghai and Nanking Presbyterial units of the Central China Synod along with the new Kiang-cheh Presbytery to form the Wu Sang Synod.

The following translation of the terms of compact may be of interest.

*The China five provinces united Synod's constituent seven articles.*

I. The Presbyteries of Central and Southern China Synod, together with the newly erected Kiang-cheh Presbytery, respecting the feelings of the Lord when He contemplated the extension of His church, all together agree as to the erection of a Union Synod, comprising the five provinces of Chehkiang, Kiangsu, Hupeh, Honan and Anhui; this Synod constituting the supreme (church court) known as the Wu Sang Synod.

II. This united Synod shall exercise authority over the churches within its bounds.

III. This Synod collectively confesses the Old and New Testaments to be God's expressed Word, each member of Synod asserts the duty to firmly believe and not to depart from the Scripture rule and pattern.

IV. This Synod now adopts the church standards previously used, viz., the existing translations into Chinese of The Confession of Faith, The Larger and Shorter Catechisms, The Form of Government, and like books (i.e., discipline, worship, etc.)

V. Both Chinese and foreign Presbyters shall act in accord with the existing rules of each Presbytery in transacting business.

VI. In places where presbyteries have not yet been erected, it is incumbent to propose suitable plans for individual churches territorially connected to form presbyteries after mutual consultation, and they shall apply for the approval of Synod.

VII. This Synod orders that each Presbytery, with identical territories, consult carefully and carry out (consistently) the plan of union.

#### STATISTICAL BASIS.

At Nanking, when the Wu Sang Synod was organized, there were present

20 Ordained missionaries,  
14 Chinese pastors,  
16 Chinese elders,

representing

5 Presbyteries,  
33 Organized churches,  
3,259 Communicants.

As quite a number remain to be included in churches or presbyteries not yet fully organized, these figures will soon be largely increased to include all in the five provinces.



## FUTURE PROBLEMS.

The matter of higher education, closer mission comity, and the formation of a General Assembly require further attention. In view of what has been accomplished, it is time to "thank God, take courage and move forward."

## THE WIDER OUTLOOK.

When the various Presbyterian bodies have effected the long desired union, it does not seem too much to hope that other bodies may do as much, and the day eventually arrive when in some sense of the word "they all may be one."

W. H. HUDSON,

*Translator*

*(English) Clerk of Synod.*

## Canton Notes.

## ROBERT MORRISON MEMORIAL SCHEME.

Yesterday (Sunday, July 1st) was a historical day in the history of Christian missions here. Some time ago Rev. T. W. Pearce brought before our Missionary Conference a Robert Morrison memorial scheme. This has been heartily taken up, and a committee has been busy arranging for a world-wide appeal that the attainment may be worthy of its purpose. It was felt that this appeal would have enhanced value if we were able to say that the Christians of Canton had already pledged a fair proportion of the sum aimed at. So a mass meeting was called for the afternoon of Sunday, July 1st, and Rev. T. W. Pearce and Mr. Au Fung-chi, of the London Mission, Hongkong, were invited to address the gathering. It was indeed a *great meeting*, and if from the vantage ground which his spirit now occupies Robert Morrison looked on that grand assembly he must

have "seen of the travail of his soul and been satisfied." The addresses were impressive, and when an appeal was made at the close there was hearty response. It was rather remarkable that women seemed to be the largest donors. I believe that already about \$7,000 has been pledged. The appeal will be circulated throughout China, and it is expected that everywhere Chinese Christians will be glad to acknowledge, in a tangible way, their indebtedness to Robert Morrison, the first Protestant missionary to land on Chinese soil. It is intended that on a central site in Canton a large assembly hall should be built in which our union meetings can be held. There will also be a library, a missionary museum, a gymnasium, etc., and the whole will be placed under the care of the Y. M. C. A. Thus the permanency of the institution under competent management will be ensured. It was but fitting that the Martyrs' Memorial should be in Shanghai, and no one will question that there could be any other place for a Morrison memorial but Canton.

## C. I. M. Conference, Pingyang Fu, Shansi.

This year our numbers were somewhat reduced by the absence of several on furlough. However thirty-two missionaries and sixty native delegates, representing the C. I. M. stations and churches in Central, Eastern and Western Shansi met in Conference at Pingyang from May 17th to 22nd.

The first two days were largely occupied with open fellowship meetings, when the leadership of the Holy Spirit was felt by all; several of the meetings being especially solemn and heart-searching, while the Holy Spirit in great stillness laid bare the secrets of many hearts until they could be kept secret no longer, and relief and forgiveness were sought in



open confession to one another and in prayer: Gradually the character of the meetings changed to joy and gladness, and deep thankfulness and praise took the place of confession and prayer.

#### *Education.*

In accordance with a strong desire expressed in the native Conference that our elementary Christian schools should be made more efficient, it was decided to adopt an uniform course of study throughout the district, and in order to improve the present teaching staff, it was decided to establish a summer normal school, and also to take steps with a view to establishing a central intermediate school.

#### *Federation.*

Mr. E. J. Cooper, who was appointed by the Conference last year to attend the Peking Conference on Union, gave an interesting report of that Conference.

This was followed by a discussion of what further action should be taken in reference to the proposals from the Peking Conference to form a North China divisional council with the object of appointing delegates to a national federation council for the whole of China.

After careful consideration it was thought inadvisable to attempt the formation of the representative council, pending the centenary Conference to be held in Shanghai in 1907, when all missions and societies will be adequately represented.

#### *Native Conference.*

One of the native meetings was devoted to the consideration of what additional means could be devised to further spread the Gospel and lead men to Christ. The following were some of the means suggested:—

1st. Make our Christian schools more efficient so as to obtain an influence over the educated class and bring the sons and daughters of outsiders under Christian education and training.

2nd. In order to reach and influence the ladies in yamens and other wealthy families, it was urged that foreign lady workers should teach them English.

3rd. Cultivate intercourse with the gentry and officials in order to win them to the truth.

4th. Start industrial work to reach and help the poor.

5th. Instruct Christian lads in trades, etc., so as to influence the artizan and mercantile sections of the people.

6th. Wider circulation of books and periodicals.

7th. The formation of a prayer union for these objects and the extension of Christ's kingdom throughout the province.

It was strongly urged by several of the leaders that if these proposals were to be carried into effect, they must themselves put their hands earnestly to the work and contribute liberally for their support.

It is a hopeful sign that a sense of responsibility in initiation and for financial support of these objects, as also the need of prayer, was so clearly expressed.

The total baptisms in district during 1905 was 270.

Total membership in December, 1905, was 1,357.

Total native contributions for 1905, Tls. 955.47.

Number of patients in refuges, 2,113, of whom about 1,300 broke off in connection with the work carried on by the native opium refuge society, which is entirely under native management.

There were twenty schools for boys and four for girls with 247 scholars in the former and 87 in the latter.

The work is being carried on in about thirty-three different counties, and there are eighty-three recognized places of worship, including stations and out-stations.

Secretaries { EARNEST H. TAYLOR.  
W. F. H. BRISCOE.

### Conference in Siangyang and Fancheng.

From the 7th to the 11th February this year the Scandinavian Missionary Conference in China held its third annual meeting in Siangyang and Fancheng.

These two cities, situated opposite each other on the Han river—the first a splendid specimen of a Chinese official city and the latter a thriving business centre—form the starting points of two missions, viz., the Swedish American and Hanges Synodes.

Five different missions were represented in the conference, the nominal membership of which is fifty, whereof thirty-six were present this year.

Without attempting to make anything like a full report the main import of the addresses may be gathered under a few general headings.

*I. How to bring relief to the suffering.*

Here the cause of the unhappy small ones, the suffering sick ones and the destitute poor was warmly pleaded in three papers respectively on (1) Orphanages for girls. (2) Sick nursing in missionary hospitals and how to get nurses. (3) How to improve the condition of the poor.

*II. Problems in regard to the establishment and extension of the Christian church in China.*

The importance of self-support was strongly emphasized, pointing to the practice of the apostolic time as the norm for all after times and to the unique success of the Uganda mission as an evidence of the advantage of a firm adherence to this principle, even in our times. Further, the wise choice and good education of native evangelists and how to augment their usefulness by prudent supervision and brotherly intercourse was ably dealt with; keeping of the Lord's day was pointed to as a blessed gift from God giving opportunity for learning to know Him more and, in consequence, serve Him better. To this same end in wider spheres attention was called to united meetings with their beneficial influence of combined efforts and mutual edification. The addresses delivered on this point were :

(1) Self-support for the native churches.

(2) Evangelists, their education, status in the mission, proper work and salary.

(3) Keeping of the Lord's day.

(4) United meetings between congregations of the same mission and between those of different missions.

*III. How to deal with some Chinese practices not consistent with Christianity.*

Christianity must necessarily bring about many changes in outward practices as well as in inward life, but the difficulty at present is in regard to the stress to be laid on these changes in admission into the church and in our intercourse with the people. Two thoroughgoing addresses :—(1). The Christian congregation and polygamy. (2). How to deal with the existing ranks,—dealt with this point.

To be mentioned remains still an inspiring address on

*IV. How to awaken and maintain the missionary interest at home.*

Some of these subjects were discussed. Singing, recitation and music brightened the time between the ordinary sessions.

Preceding the deliberations of each day united prayer meetings were held and also at other times as the Spirit led, and these quiet half hours—when eyes were lifted to the Father of all good gifts seeking grace and guidance for life and labour—were strengthening times indeed.

E. OSNES,  
P. A. Secr.

## Missionary Journal.

### DEATH.

Near Linkiang, Kiangsi, 29th June, J. K. BRAUCHLI, C. I. M., from accidental drowning.

### ARRIVAL.

AT SHANGHAI, 30th June. Dr. TIMOTHY RICHARD, C. L. S.

### DEPARTURES.

29th June. Misses H. SIFTON and F. M. WARD, both of E. B. M., for England.

30th June. Misses A. YOUNG and I. MORGAN, Alliance Mis., for U. S. A.; Mr. J. CROFOOT, S. D. B. M., for U. S. A.; Miss J. V. MORGAN, C. and M. A., for Canada.

11th July. Miss E. B. COOPER, M.D., Mrs. MELROSE, both A. P. M., for U. S. A.; Rev. and Mrs. J. WHITESIDE and baby, M. E. M. S., for U. S. A.

13th July. Mr. G. B. PALMER, A. C. M., for U. S. A., via England.

14th July. Miss M. E. WOOD, A. C. M.; Misses HILL, GREEN, FLAGLER, and GLASS, South Chihli Mission, all for U. S. A.

18th July. Mr. J. SHIPMAN, A. C. M., for U. S. A.

21st July. Rev. LOUIS BYRDE, wife and three children, C. M. S., for England, via U. S. A.

## TO OUR FRIENDS

---

The following courses of Bible Study and Devotional Pamphlets in *Chinese* are now ready, and can be had at once from our office :—

### FOUR NEW PAMPHLETS

The Morning Watch	} Easy Wên-li. Single copies, 5 cents each; ten or more copies, 2 cents each.
The Secret Prayer Life	
Personal Work	
Bible Study for Personal Spiritual Growth	

### EDWARD I. BOSWORTH'S TWO BOOKS

The Teaching of Jesus and His Apostles	} Easy Wên-li. Single copies, 20 cents; 10 or more, 15 cents each.
Studies in the Acts and Epistles.	

### BIBLE STUDY UNION (OR BLAKESLEE) LESSONS

Studies in Old Testament History	} Gwanhwa. Single copies, 25 cents; 10 or more, 20 cents each.
Studies in Gospel History	
Studies in Apostolic History	

### OTHER BOOKS

- Daily Studies in the Life of Jesus According to Mark. Easy Wên-li. Single copies, 15 cents; 10 or more, 12 cents each.
- Christians of Reality. Brief Spiritual Addresses by John R. Mott. Gwanhwa. 10 cents each.
- Greatest Thing in the World. Translated by Rev. Chauncey Goodrich. Easy Wên-li. 4 cents each.
- Harmony of the Gospels (Stevens' and Burton's). Translated by H. W. Luce. Gwanhwa. 40 cents, postage extra.
- Outline of Harmony. Easy Wên-li. 10 cents, postage extra.
- Records and Letters of the Apostolic Age (Burton). Translated by H. W. Luce. Gwanhwa. 30 cents, postage extra.
- The Association Hymnal. Hymns and Gospel Songs for use in union gatherings. 7 cents each; 10 or more, 6 cents.
- Encouragements to Prayer. Pastor P. Kranz. 10 copies for 10 cents.

---

General Committee Young Men's Christian Associations  
18 PEKING ROAD, SHANGHAI